

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

UNDER the attractive title *The Bible of Jesus* (Hodder & Stoughton; 7s. 6d. net), the Rev. W. M. GRANT, M.A., D.D., has written a book, the contents of which are thus modestly summarized in the publishers' notice: 'How Jesus used the Old Testament—and why.' The book really covers more ground than the title would lead us to expect. There is, for example, a chapter entitled 'The Education of Jesus,' dealing with His home, school, pilgrimages, work, etc., and another on 'The World to which Jesus Came,' which discusses the various parties in Judaism—Pharisees, Sadducees, Essenes, Zealots, Herodians. Such chapters furnish us with the historical context, and they have their own relevance.

The interest of the book is twofold. Dr. GRANT shows us that Jesus, like ourselves, had a 'Bible within the Bible,' and, further, he uses Jesus' attitude to the Old Testament as an avenue along which we may advance to a more adequate understanding of the consciousness of Jesus. His mind is reflected alike in His appreciative selection of some passages and in His criticism of others.

On the first point he reminds us, following a careful computation of Dr. Moulton's, that twenty-five per cent. of our Lord's quotations or allusions come from the Pentateuch, about fifty per cent. from the Prophets and Daniel, and twenty per cent. from the Psalms, while the other books yield some five per cent. This statement reveals not only the

range of His knowledge but the nature of His preferences. It is no surprise that, in One whom popular opinion regarded as a prophet, interest in the prophetic and cognate sections of Old Testament literature should considerably preponderate.

On the second point, which after all is but another aspect of the first, he writes with much discrimination in the chapter on 'The Temple and Sacrifice,' perhaps the most valuable chapter in the book. There he points out that our Lord's adoption of the description of the Temple in Is 56⁷ as 'a house of *prayer* for *all* peoples' is a vivid revelation of His own real mind about the Temple. He does not think of it as a place of sacrifice, but as a place of prayer; nor does He think of it as a place for the Jews only, but for all peoples. In other words, His real interest in the building, which was popularly identified with ritual and sacrifice, lay in its furnishing an opportunity for the exercise of the spiritual and universal religion of the prophets. So by this road again we are led back to the conclusion that our Lord's supreme interest in the Old Testament was the prophetic interest. Indeed, Dr. GRANT roundly says, 'For the sacrificial system Jesus had no use'—in which case He would but be animated, according to many scholars, by the spirit of His great predecessors, the pre-exilic prophets.

Twice in the course of the book a gentle remonstrance is administered to the Fundamentalists. They are reminded that mechanical theories of the

inspiration of the letter find no support in the teaching of Jesus, and further that those are not the best friends of the Bible who say of it 'all or nothing.' Our Lord's own attitude to the Old Testament was one of 'authority, superiority, and reserve.' While some of its utterances and tempers He endorsed, others He criticized and either modified or superseded. 'A base nationalism, retaliation, revenge, and blow for blow He reprobated either in overt act or in motive, even though ancient Scriptures had sanctioned them.'

More particularly did He transform the Apocalyptic and Messianism of His time by spiritualizing and moralizing them in the light of the prophetic ideals which inspired alike His activity and His thought. But more or less is this true of His attitude to the entire Old Testament. This Dr. GRANT happily illustrates by an adaptation of a familiar quotation, remarking, in the words of the hymn, that what Jesus did for the Old Testament was :

To pour fresh life on every part,
And new create the whole.

In discussing our Lord's use of Ps 110, Dr. GRANT utters the timely warning—a warning which we would fain hope will soon be unnecessary—that He is not here 'throwing His shield over the Davidic authorship of the Psalm.' This question, which is a purely literary one, was not before Him, nor indeed before any one of that time. On this and similar questions, such as the authorship of the Pentateuch, He accepted the traditional view. His mission was to lead men into a more abundant life, not to teach them literary criticism. Or, as Dr. GRANT wisely puts it, questions of origin and date, 'important as they are in their own sphere, do not give us the face of God, for they were non-essentials then, and they are non-essentials now.'

An interesting question raised by Dr. GRANT at different points of the argument touches the originality of Jesus. There are worthy people who are grieved to learn that some of the sayings of Jesus are not new, and that He repeated many of the great ideas and even much of the language of former

days. There are, however, more answers than one which ought to satisfy the timid souls who are jealous for the Lord and His originality.

The first answer is that in an historical religion such leaning upon the past is not only reasonable but inevitable. The ages are linked each to each. Each teacher stands in a great succession, and Jesus, who is incomparably the greatest of them all, yet stands in that succession, albeit as its crown and consummation.

The second answer is that, even when Jesus endorses an older utterance, He sets His own peculiar stamp upon it. He accepts the Decalogue, but in accepting it He transforms it. How vastly more comprehensive and awful are its demands when interpreted by the penetrating spirit of Jesus. The sixth and seventh commandments stand ; but how they search and try the secret places, when the mind of Jesus is behind them !

The third answer is that the kind of originality which some people desiderate simply does not exist. As a great Scottish philosopher used to say, 'A thought which was original in the sense of never having entered, in any shape or form, into any one of all the thoughtful minds among the generations of men would probably stamp a man as qualifying for an asylum.' Originality should not be strained to mean the saying of something which has never been said before. To the scholar who pointed out that every petition in the Lord's Prayer could be found among the sayings of the Rabbis, Wellhausen is said to have replied, 'Yes, and how much more !' Originality, on one of its sides, is the power to see the thing that matters : and on the field of human life, did any one ever see as Jesus saw ?

Dr. GRANT does well to emphasize the point that our Lord's use of the Old Testament has a persuasiveness about it which by no means always characterizes the allusions to it of the evangelists or of Paul. Such an application of Hos 11¹ as is made by Matthew, or such an allegorical interpretation of Abraham's two sons as is offered by Paul in Gal 4, would be as good as inconceivable

upon the lips of Jesus. It would be folly to make the modern mind the final measure of all reasonable interpretation; nevertheless, the inevitableness and cogency with which His use of the Old Testament appeals to us to-day in all its pristine freshness enhances our sense of adoring wonder and confirms in us the assurance—though it needs no confirmation—that He is Lord indeed.

In a preceding volume, 'Personality and Reality,' Dr. J. E. TURNER set out his proofs of a Supreme Self, personal, self-conscious, dominant in the universe, not merely of material and physical existents, even when we include the starry worlds far beyond our ken, but in the universe of elements, forces, and factors, and, in a word, all the realities 'other than and exclusive of the Supreme Self.' Now, in *The Nature of Deity* (Allen & Unwin; 10s. net), this accomplished Reader in Philosophy in the University of Liverpool carries on the argument to a further and a higher stage. If it is important to have a proof of the being of a Supreme Self in the universe, it is vital to know what kind of Deity He is. The question as to the Nature of Deity Dr. Turner answers, chiefly after the method of Butler, by proofs from analogy. The analogies are drawn from human personality—always with a caveat as to its imperfection—with its self-consciousness, will, and freedom. As the human personality lives within its environment, acting upon it and through it, developing its resources, realizing its possibilities, creating and adapting its methods and machineries, and again is reacted upon, so the Supreme Self is dynamic, free, purposeful, a Real, who can be known and loved and served.

This leaves the primary question of creation on one side, although it is discussed after the main positions have been stated. Yet the admission is made that it does not lie within the power of human reason to solve it. But a clear light is thrown on the evolution of the universe. On page after page there is explained the ever-continuing advance of the universe in complexity, diversity, delicacy, and in fitness for further and higher function, under the

purpose and will of the Supreme Self. Every stage in progress results in a recognizable Emergent. A new type, a more sensitized creature, a more subtly functioned being, appears. The whole universe is passing onwards and upwards, leaving vestiges of the past, but producing ever more definitely constituted and more responsive personalities. In this lies the proof of the Supreme Reality. In these personalities and their nature we find the illuminating analogies of the Personality of Deity.

The illustrations by which the broad argument from analogy is pressed are apt and enlightening. The whole world of mechanism, with its passion for the perfecting of the instruments of manufacture and industry, of travel and intercourse, of expression and influence, reveals minds planning and adapting. The personality is concealed all the more certainly as these adapted instruments become almost independent of human guidance. In a similar way, and more closely analogical, the artist who expresses his conception in a picture, the poet who pours his passion into a sonnet, the man of superb genius—a Shakespeare or a Dante—all analogize the method and the power of the Supreme Self in the universe. Even a child's wondering and simple acts lead us into the same secret.

From this exposition of his central position as to the Nature of Deity, Dr. TURNER passes on to deal with the distinctive features of the character he finds disclosed. He meets the problem, which baffles some minds at the threshold, in the term 'infinite,' by pointing out that the only meaning it can have is 'perfect,' or 'complete.' Wherein any declaration of infinitude lies beyond perfection it is incomprehensible. As a Hegelian, Dr. TURNER identifies it with the Absolute. As a consequence the knowledge of the Deity is comprehensive, certain, and instantaneous in its intention. In a like manner he resolves the problem of the apparent conflict of the transcendence and immanence of the Deity by the conclusion that the Deity is immanent throughout the material universe so far as its infinitely complex *nature* is concerned, but absolutely transcendent of that universe so far as His perfectly automatic *function* is concerned.

From this point onward the discussion focuses on the more distinctively ethical features of the Deity. Omniscience and omnipotence are evident, but they are not arbitrary in the sense of being free from Law, or subversive of the system of things. The Supreme Self cannot 'do what He likes,' even as a great general or statesman cannot do what he likes, except at a serious risk to his country. Action is dependent on rationality. That leads on to the problem of existence of pain and of evil under such a Deity. But pain is the natural accompaniment of sentience with a purpose of good, while evil is the inevitable correlate of freedom. Man is not an animal with instincts, and evil has its function in a world of men free to choose.

Having outlined the Nature of Deity as against what may be called the background of the *existentia* of the universe, the writer leads us into a more spiritual realm as the climax of his argument. The Divine purpose in creation, the supreme motive of love, and its most august expression in holiness are affirmed. Here he opposes Otto's declaration that the Holy is the 'wholly other' to man, because he is the 'mysterious.' The Deity is 'mysterious,' it is maintained, only in attributes of which we can form no conception, because they do not fall within our experience. But this does not apply to His holiness, for He is not exclusively holy. Were Otto's contention accurate it would raise an impassable barrier between Deity and man. The Divine is not *wholly* other. In the closing chapters, the inner experience of the relationship of man and the Deity are discussed in a tone of fine feeling, closing with an affirmation of the Fatherliness, rather than the Fatherhood, of God. A notable book, full of suggestion, persuasively reasoned, with appealing references to the recognized psychologists of the day ! But there is no reference to the mind of Christ—the Master of parabolic analogy !

In a remarkable book, *The Future of Christianity*, reviewed in another column, perhaps the most remarkable essay is that on 'The Doctrine of Christ,' by the Rev. W. R. MATTHEWS, D.D., Dean of King's College, London. Dr. MATTHEWS is one

of the most original and suggestive thinkers in the Church at the present time, and everything he writes bears the stamp of a masculine and fertile mind. This is the reason why one comes to his reflections on the essential Christian faith with keen expectation. We are all alive to the fact that on the answer to the question, 'What think ye of Christ?' depends our judgment of the future of the world and of its spiritual destiny, because this depends on the essential truth of the Christian Fact.

The Christian Fact is that 'Christ is the completely adequate revelation of the nature of God, Himself one with God, the response of the Eternal to the world's need, worthy of the uttermost service and adoration, the rightful Lord of the Universe.' That is how Dr. MATTHEWS describes the Christian faith, and the object of his essay is to show that what Christian faith has found in Christ can be found still, without disloyalty to the new revelation of scientific, historical, and philosophical truth which we possess. In this connexion Dr. MATTHEWS asserts two things of vast importance to all believers. One is that no development of knowledge can take us beyond Christ. And the other is that 'the advance of thought is making the apprehension of God in Christ easier and not harder.'

The two problems which the essay considers are these. First, that which concerns history and centres on (Dr. MATTHEWS has the unpardonable phrase 'centres round') the consciousness of Jesus and the impression He made on His disciples. And, second, the more fundamental problem which arises from our changed conception of the structure of the universe. The first of these problems has often been canvassed, but Dr. MATTHEWS says his own say about it. He protests very justly against the common fallacy, of which so many recent writers are guilty, of reading back into the mind of Jesus our own fancies. Mr. Murry is a great sinner in that respect. But Dr. MATTHEWS equally sets aside the habit of speaking of the 'claims' of Jesus. He made no claim to Messiahship in a public manner until His trial. Our Lord's method was to lead men, through the knowledge of Himself, to ask whether *this* was not the Hope of Israel.

The essay summarizes what we can gather of our Lord's view of Himself briefly. Jesus associated His own Person and mission with the culminating intervention of God in human affairs. He regarded Himself as the Central Figure in this central event. He was crucified because He admitted that He was the Christ, the Son of the Blessed. He assumed in all His teaching that He was 'the spiritual ruler of mankind.' He enjoyed an unbroken 'filial consciousness . . . unruffled by any evidence of the sense of sin.' The attempt, therefore, to envisage Jesus as a mere teacher of righteousness makes nonsense of the records. 'In His own consciousness He was the culmination of the religious history of the Hebrews, the centre of God's final self-manifestation.'

If we approach these facts believing in the living God, we shall find no inherent improbability in the estimation of His own significance which the gospel records plainly ascribe to Jesus. But, further, we have to take into account the creative experience which we find in the New Testament, the beginning of a continuous Christian experience which is the standing evidence for the significance of Christ. Whatever the differences may be between John and Paul and Hebrews in the categories, they all found the same thing in Christ, and are all trying in their different ways to say the same thing. And it is the thing that believers have found in Christ all down the ages.

When Dr. MATTHEWS turns to the other point, which is virtually whether we can justify this faith in the face of modern knowledge, he begins with the Ritschlian assertion that faith is a judgment of value and has nothing to do with metaphysics. He admits that all real faith must begin with a judgment value, because our faith is founded on experience. But the absolute separation between

judgments of value and judgments of existence cannot be maintained, simply because we cannot leave aside the question whether Christ, in addition to being a Saviour, is also the revealer of the nature of the ultimate reality of the universe.

This question we must face, and when we do so we meet the fact of evolution, which is the dominating certainty of our age. And we have to state our doctrine of Christ so that it may be in harmony with an evolutionary view of the world-process. The objection that development and finality are contradictory does not detain Dr. MATTHEWS. He points out that when we are considering beauty or truth we assume finality to be possible. The real crux is not that, but the nature of God's relation to the world. Briefly Dr. MATTHEWS' view is that it is of the nature of God to create, and that creation is the self-expression and self-fulfilling of God. This gives us a clue to the meaning of the world-process. It is the history of the growing victory of the Divine life, the triumph of this life over 'negativity' and the achievement of unity in more and more complexity.

In human personality we begin to catch sight of something in the nature of a culmination or end. God seeks the expression of His own Being, and, as an essential part of that expression, the development of free spirits who may be in unbroken fellowship with Himself. The Eternal Personality is not fully manifested until, within time and space, there has appeared a Person who is its own image. In the Person of Jesus the creative life which we may discern working through all the course of evolution, overcomes all the limitations which have prevented it from finding complete expression. The empirical, historical personality of Jesus is the adequate incarnation in time and space of the Eternal Word.

A Lost Verse of St. John's Gospel.

By J. RENDEL HARRIS, Litt.D., LL.D., D.D., BIRMINGHAM.

WE are accustomed to the experience of finding that the received texts of ancient authors have been subject to accretion in the course of time, and it is one of the commonest results of critical study that a well-known passage is relieved of its cumbrous additions and presented in an attenuated form. This is especially noticeable in the text of the New Testament when it has passed through the hands of expert editors; sometimes whole verses disappear, such as the story of the angel troubling the pool, or the last twelve verses of Mark, or the series of glosses in the last chapters of Luke. It is not necessary to explore in this article the causes which have led to textual excess, nor, even if we concede the existence of such causes, are we disposed always to follow the conclusions of the editors who make allowance for them. Nothing, in our judgment, can be more fallacious than the too rigid application of a series of supposed canons of criticism, such as the preference for the harder reading, the shorter reading, and the like. In the present article we are going to affirm that not only is it sometimes true that the longer reading is correct, but we are going also to suggest that, in a particular case, a whole verse ought to be added to the text which does not appear in any existing known MS. or quoted version.

All modern students of the New Testament are familiar with the central position which is now occupied by the *Diatessaron of Tatian*, and especially by the commentary upon the same which was made in the fourth century by Ephrem, the great Syrian father. This commentary is at present only known by its Armenian translation, of which the Latin equivalent was published by the fathers of the Convent of St. Lazaro at Venice, and which is generally quoted under the name of its last editor, Dr. George Mösinger, of Salzburg. In this text, the distinction between the passages of the *Diatessaron* and Ephrem's commentary upon it is made by the use of special type for the Biblical matter and ordinary type for the interpretation. The careful student soon finds out that he cannot always be sure of the points where Ephrem moves from text to commentary or conversely. For example, in the seventeenth chapter of Matthew, where Jesus discusses with Peter the problem of the payment of tribute, we have a sequence like the follow-

ing in which we give the spacing of the text as in the edition of Mösinger:

Et addidit: *Vade ad mare et mitte ibi rete.* Quia me putarunt alienum, doceat se mare, me non solum sacerdotem esse, sed et regem. Vade ergo et tu quoque, quasi unus ex alienis.

It was my good fortune to show that the whole of the last sentence ought to have been italicised; for I found it in a single Greek MS., known as Codex Algeriæ Peckover, as well as in the Arabic Harmony of Tatian, from which it was certain that the sentence, whatever it means, was a part of Tatian's text. It is a question to be reserved whether it is a part of the original text of Matthew or not. We only refer to it here in illustration of our statement that the transitions from one kind of type to the other in Mösinger are sometimes insecure.

Now let us turn to another passage in Ephrem's commentary, where again we will follow the editor and his MSS. in the selection of type. In the fourth chapter of John we find the following sequence:

Si scires eum qui dixit tibi, Da mihi de aqua ista ad bibendum, tu petiisses ab eo. Dicit ad eum mulier: Tibi non est situla et puteus profundus est. Dicit ei: Mea aqua ex coelo descendit. Doctrina nempe est rerum sublimium, potus coelestis, ex quo qui bibunt, amplius non sitiunt.

Now if we examine carefully the unitalicised matter before us, we can hardly fail to conclude that it is composed both of text and commentary. The water that comes from heaven is explained to be the heavenly draught which Jesus gives. It is evident that the words, 'He saith to her, My water comes down from heaven,' are a part of the dialogue between Jesus and the woman, and follow naturally on the allusion to the water that comes up from beneath. They are an answer to the question, Whence hast Thou that living water? This sentence, then, belongs to Tatian's text of John. It is reasonable to believe also that the words were in his copy of the Gospel, and that they are not the work of an ordinary transcriber or interpreter. We infer, then, that the sentence

should be restored to the text of the Gospel, as well as to the spaced matter in Ephrem's commentary. They form an excellent parallel to those other sentences in which Jesus speaks of Himself as the living bread which came down from heaven. The existing text of John is in defect, by loss of an important sentence. It does not, however, appear that any other of the great Harmonies, such as the Liège Harmony of Dr. Plooi, has anything to suggest the omission of the passage. Its restoration is due to the Syriac Diatessaron, and, as far as the present inquiry goes, to that only.

It is no slight satisfaction to have restored even a single sentence to the discourse of our Lord in the Fourth Gospel. Nor need we refrain from putting

the passage into the text of a Commentary. The well into which the woman is peering downwards is *Tradition*; she says so; our father Jacob drank of this well and gave it to us: the well was what St. Peter calls *πατροπαρόδος*. The heaven toward which the Redeemer is pointing is *Illumination*; He says so. Here ends the commentary; I hope it has not obscured the text.

At this point I was touched on the sleeve by another writer who says that he also has commented on the lost verse, in the words:

An endless fountain of immortal drink
Pouring unto us from the heaven's brink.

His comment is truly Johannine, and he says his name is John Keats.

The Messiahship of Jesus.

I.

The Evidence of St. Mark.

By THE REVEREND J. O. F. MURRAY, D.D., SELWYN COLLEGE, CAMBRIDGE.

IN a paper¹ on 'The Witness of the Baptist,' I examined the first of the objections which Wendt brings against the historical value of the Fourth Gospel. Wendt's second objection turns on the difference between St. Mark and St. John with regard to the publication of the Messiahship of Jesus. This objection is urged afresh by Lord Charnwood in his vigorous and welcome contribution to the discussion of the Johannine problem in *According to Saint John*. An account, in which all public reference to Messiahship is strictly repressed until the final visit to Jerusalem, stands, no doubt, in startling contrast to an account, in which the first disciple to follow Jesus goes at once to call his brother saying, 'We have found the Messiah.' It is difficult to resist the assumption that the contrast amounts in fact to an irreconcilable contradiction.

The issue, however, is by no means as simple as this. We cannot, as Foakes-Jackson and Lake rightly insist, treat the term 'Messiah' as if it possessed a fixed and universally recognized content. It clearly meant one thing to the Jew and another to the Samaritan. The hopes that it

aroused in the heart of the aged Symeon in Jerusalem had very little in common with the hopes of Judas of Galilee. There is therefore no *a priori* objection to the hypothesis that the conditions were such as to make an indiscriminate use of the title in Galilee extremely dangerous. At the same time the Office or Offices connoted by it stood in an organic relation to 'the Kingdom of God.' And, if the title meant so much to Jesus that, as Lord Charnwood admits, He was ready to die rather than forgo His claim to it, it is incredible that He sprang His claim to the title on the Jewish authorities in Jerusalem, in the last week of His ministry, entirely without preparation. 'The clear-cut sequence of facts, as St. Mark conceives them, concerning His declaration of Himself whether as "Messiah" or as "Son of God,"' which appeals so strongly to Lord Charnwood (p. 122) cannot be a complete account of this matter. There is room for an inquiry whether here again, as in regard to the witness of the Baptist, the accounts of St. Mark and St. John, so far from being in direct contradiction, are in fact complementary.

The issue is at once too deep and too wide to be limited to the discussion of the meaning and use of a

¹ THE EXPOSITORY TIMES, December 1925.

single word. It raises the whole question of the relation of the Person of Jesus to His work, and of the method and process of His self-revelation. I propose, therefore, to go over the familiar ground once more to see exactly 'who' and 'what' 'the Jesus of the Gospels' claimed to be, and the way in which He developed and defined His claim. For the purpose of this inquiry, the question of the relation between 'the Jesus of the Gospels' and 'the Jesus of History' does not arise because we are concerned only with an alleged contradiction between the Gospels as they stand.

Here, as before, it will be well to begin with St. Mark. Only we must premise that the Evangelist did not set out to write a 'Life of Jesus' in the modern sense of the term. He makes no attempt to collect and record ordinary biographical details, or to illustrate the personal characteristics of the Master. His interest is concentrated on the separate scenes as they follow one another. There is no evidence that he stood far enough away from the Personality of Jesus to see it as a whole. His story speaks for itself. His readers are left to draw out for themselves its dogmatic implications. At the same time he writes, as St. Peter his master was accustomed to teach, as a Christian for Christians, who had been baptized in the name of Jesus Christ, and to whom the general outline of the life was already familiar. For them, as for him, the gospel of the Kingdom had become the gospel of Jesus Christ.

St. Mark's account of the ministry begins with the appearance of Jesus in Galilee after the Baptist had been 'delivered up,' 'proclaiming the gospel of God.' Jesus has behind Him (Mk 1^{10f.}) His experience at the Jordan. He had heard the Voice of God saying to Him, 'Thou art my son, the beloved, in thee I am well pleased.'

In my first paper I gave my reasons for believing that Jesus in preparation for His Baptism had shared with the Baptist what I am glad to see that Dr. Rawlinson¹ recognizes as His 'profoundly original reading of the Old Testament.' If, as we saw in my article on the witness of the Baptist, Jesus felt that He had come to fulfil all the promises of God by bearing the sins of His people, if, with that intent, He consecrated Himself to death in the waters of the Jordan to bring in the Kingdom of God, and if He was taking up the rôle of the Suffering Servant on His way to the throne of the Messiah, this voice from heaven, combining as it does both the prophetic strains, must have been for Him a direct assurance that He had rightly interpreted

the message of the Scriptures, as well as a public commission to undertake the task so marked out for Him. St. Mark himself is not directly interested, after his opening sentence, in the fulfilment of prophecy, so it is not surprising that he should not call attention to this aspect of the meaning of the words. It is enough for him that we should know from the first that Jesus had received from God direct assurance of His Divine Sonship.

This relationship, we must admit, does not often come to the surface in his narrative. Even the use of the title 'Father' for God is singularly rare. Jesus only once speaks of God as 'His Father' in this gospel (8³⁸), and only once speaks of Him to His disciples as 'your Father' (11²⁵). Still the fact of Sonship is presupposed throughout. Jesus claims to be differentiated from all the prophets who had preceded Him by virtue of His relation as 'beloved son' to the Lord of the Vineyard (12⁸; cf. 1¹¹). He accepts the title 'Son' in connexion with Messiahship in answer to the challenge of the High Priest. He sets 'the Son' above angels in close relation with the Father (13³²). And, when His soul is stirred to its inmost depths in the garden of Gethsemane He cries again and yet again, 'Abba, Father' (14³⁶). Mr. Middleton Murry, therefore, in his *Life of Jesus* is fully justified in treating this filial consciousness towards God as the key to St. Mark's whole account of the ministry of Jesus.

We must not, however, forget that Divine Sonship cannot be dissociated from Messiahship. The Son promised to David was to be in an especial sense 'the Son of God'—a sense which implied in the judgment of Jesus, as His appeal² to Ps 110 shows, a mysterious personal superiority to His royal ancestor. He was the root as well as the offspring of David. At the same time the relationship was not one which destroyed His sense of kinship with His fellow-men. His Father in heaven was their Father also. And of any one who was willing to enter with Him on the path of filial obedience to the will of God, He was prepared to say, 'the same is my brother and sister and mother' (3³⁵).

We may pass on now to consider how this filial consciousness expressed itself in word and deed. In outward form the work of Jesus in His public ministry, as St. Mark pictures it, though he records curiously little of His actual teaching, was pro-

² Mr. Middleton Murry's confident reliance on Mk 12³⁷, as involving a direct repudiation of Davidic descent, is wrecked on the fact that St. Paul, who knew James, the Lord's brother, asserts that Jesus was 'of the seed of David after the flesh' (Ro 1³; cf. 2 Ti 2⁶).

¹ *The New Testament Doctrine of the Christ*, p. 47.

phetic. He came 'preaching' as a fully accredited messenger or herald from the Lord. He knew on the strength of Is 61¹ (cf. Lk 4¹⁸) that He had been anointed to bring good news of God to men. The content of the good news that was to crown 'the voice of him that cried in the wilderness' was to be 'Behold your God' (Is 40⁹), or, as further defined in Is 52⁹, 'Thy God reigneth.' The glad tidings were to be, as St. Matthew describes them, 'glad tidings of the kingdom.' St. Mark's summary of the earliest Galilean Gospel is in perfect harmony with this. 'The time is fulfilled. The kingdom of God has drawn near. Repent and believe in the power of the glad tidings' (1¹⁵).

At the back of this simple proclamation of the gospel, there lay, as I have already hinted, a claim to authority. No one could make such a proclamation unless He claimed to be speaking in God's Name. And Jesus, as His own words show (9³⁴), was conscious of a mission, which implied an especially close link with God who sent Him. The Baptist also, whom St. Matthew credits with a closely similar pronouncement (Mt 3²), claimed a Divine commission. There is, however, this deeply significant difference between the two. John, though in the judgment of Jesus he was the greatest of the prophets, yet remained to the end outside the Kingdom. Jesus proclaims its advent from within. The advent of the Kingdom is for Him already a *fait accompli*. He declares expressly that a new era in human history has begun, the ripe fruit of an age-long preparation. The experience of nineteen centuries acclaims the truth of this intuition.

Even if we grant, however, that Jesus came, as the words imply, declaring in God's Name the advent of the Kingdom as one who was already a member of it, we have still to ask what this membership of the Kingdom meant. For the thought of this Kingdom of God is no less manifold than the thought of the Christ. The root idea of it would seem to be a sphere in which the will of God can express itself freely without let or hindrance from rebellious wills. In this sense the Kingdom of God did come on earth, when Jesus gave Himself up to God in the Jordan to do His will, that He might be an instrument in His hand for spreading the Kingdom among men.

If this be so, we can understand in the light of the link that, as we have seen, connects spiritual Sonship with obedience to the will of God (3³⁵), why the good news of God which Jesus brought to men took shape, not in any attempt to describe the glory and the prerogatives of Divine Sonship, but

in a call to accept the glad tidings of the accessibility of the Kingdom, and to return in heart and mind to God. For the nature of that Kingdom could be known only by those who would do what Jesus had done. They must take the yoke of the Kingdom upon themselves, and in the Spirit of Sonship enter into the eternal life,¹ the life of the New Age, by doing the will of their Father in heaven.

To do this in its fullness must, however, be beyond their power, until they, too, had been baptized with the spirit of Sonship. It was not enough, therefore, simply to preach the advent of the Kingdom. Men must be led to long after and to lay hold of that Spirit. Jesus was under no delusion as to the difficulty of the task thus laid upon Him. He had consecrated Himself to death for its achievement. He had come, and knew that He had come, to give His life a ransom for many (Mk 10⁴⁵, Is 53¹²). It was no light thing to get men to put away their sins and to turn to God.

On the other hand, God *is* our Father. The eternal life *is* our true life. It was possible by living that life in human flesh and blood in the sight of man to make some at least conscious of spiritual capacities as yet undeveloped, and so to arouse in them a hunger and thirst after righteousness. It was possible to express in human language the inner secrets, the fundamental laws of life in the Kingdom (4¹¹), in forms which those who had ears to hear might learn to interpret. It was possible not only to reveal in act the powers of the age to come by delivering the oppressed from bondage, whether spiritual or physical, but also to train those, who were admitted to share with Him in this work, to understand the faith in God that was the condition of its effectiveness, both in the instrument and in the recipient of the deliverance (9^{23, 29}).

Side by side, therefore, with His preaching in the synagogues the Evangelist shows us Jesus at work gathering around Him an inner circle of personal disciples, whose education and training absorbs more and more of His attention from the time that the opposition of the religious leaders of the people had been hardened into murderous hate by His open defiance of their traditional rules of Sabbath observance (3⁶).

The call to discipleship was in some cases direct.

¹ It is interesting to notice that in St. Mark 'entering into life' or 'having eternal life' is more than once treated as equivalent to 'entering into the kingdom' (Mk 9^{43, 45}, cf. 9⁴⁷; 10^{17, 30}, cf. 10^{23, 26}).

It involved a sharp severance of old ties. Fishermen left their nets, the tax-collector his office, to join the company of Jesus in response to a personal invitation. The prospect that He held out before them was to become 'fishers of men.' When the invitation is broadcast, stringent conditions are laid down defining the completeness of the self-surrender required of those who would enter on the relationship. This passage (8^{34ff.}), which comes at a turning-point in the ministry, should help us to realize that the gathering of disciples round a teacher, which in itself is so natural as to seem commonplace, had unique features about it. Is there any other instance of a teacher, who on his own showing is on his way to public execution, demanding of those who feel drawn to follow him a complete surrender of all self-will, and a readiness to sacrifice all personal ties, and even life itself for his sake, and for the sake of the message with which he was charged? Was there ever any one before His time who could stand up to Death and defy its power for himself and for all who followed him, not in the heroism of despair, but in the quiet confidence of assured mastery? It is not out of character that one who could do that should look forward to coming in the glory of His Father with the Holy Angels, and warn a disciple tempted to disloyalty that he would find himself face to face with his Lord on the day when the secrets of all hearts are revealed.

At the same time it is noteworthy that Jesus required no specific confession of faith in Himself from His disciples before He appointed them. It was enough that they were prepared to join His company. This dispensing with any initial credal test did not come, as we shall see, from any hesitation as to the importance of a clear understanding of His Person and of the office that He had come to fulfil. It came from the fact that the only road to such knowledge lay through loyal discipleship. Only a life in personal touch with Him could give a real content to their thoughts about Him.

Jesus does not, even in the first stage of their discipleship, speak directly about Himself to His disciples. When He has to speak of Himself in any official capacity He calls Himself 'the Son of Man.' For instance, they must have heard Him claim authority as 'Son of Man' to forgive sins (2¹⁰), and to be Lord even of the Sabbath. The title had manifold associations in the Old Testament, but it was not in common use as specifically Messianic. It was therefore free from distracting misconceptions, and the disciples and common people alike might be left to grow in their apprehension of its

significance, as He applied it to Himself now in one connexion and now in another.

The second stage in discipleship began at Cæsarea Philippi. The express challenge to the disciples to put their faith into words reveals unmistakably the goal which He had had in view all through. There were, no doubt, many earthly elements in the faith and hope and love that inspired Simon Peter's confession, 'Thou art the Christ.' Yet the root of the matter must have been in it. The opposition of the religious leaders was known to be irreconcilable. Jesus had rejected the sovereignty which the undisciplined enthusiasm of the common people would have thrust upon Him. To confess Him as Christ implied, therefore, at least a conviction that God had sent Him, and was on His side, so that His triumph was assured in spite of all that men could do to prevent it.

In any case, Jesus accepts the confession, though He bids the disciples abstain for the present from any public use of this title.

A new stage in discipleship begins, marked by quite plain teaching about Himself and the path of suffering by which He must enter into His glory. But His words found no entrance into their understanding. The thought of a crucified Christ was literally inconceivable to them. Simon Peter ventures at first to remonstrate, and is met by a stern rebuke. After that, though the disciples admittedly failed to understand, they were afraid to ask Him. They followed Him to Jerusalem under an oppressive sense of an approaching crisis, which the promise of an equally inconceivable Resurrection failed to relieve. In one of the accounts (Lk 18³¹) Jesus gave a hint, as later in the Garden of Gethsemane (14⁴⁹; cf. 9¹²), that the path was defined in Holy Scripture. But it was impossible to relieve their perplexity by anything that He could say. Nothing but the event itself could enlighten them.

For the present, however, the certainty of a coming triumph was stronger than the vague fear engendered by these mysterious warnings. And the inner harmony of the Twelve was disturbed again and again by wranglings about precedence in the Kingdom, which are memorable for us because they led first to a revelation of the Divinity of the childlike (9³⁷; cf. 10¹⁴); and then of the dignity of service, finding its ultimate expression in atoning sacrifice (10^{43ff.}).

At last came the entry into Jerusalem amid the hosannas of the Galilean pilgrims, who were going up with Him to the Passover. Jesus does nothing to repress this sudden outburst of popular en-

thusiasm. Indeed, He deliberately gave the incident the character of the Royal Progress defined in Zec 9⁹. He was coming into His Capital as the Anointed Son of God to claim His inheritance meekly but firmly.

His first act was to cleanse the Temple, denouncing the authorities as lawless usurpers. When challenged for His credentials, He appealed to the witness of the Baptist. He then laid bare the whole situation in the Parable of the Vineyard and the Husbandmen, defining his own relation as 'the beloved Son' of the Lord of the Vineyard, both to the prophets who had preceded Him and to the usurping husbandmen who had already decreed His destruction. He adds a solemn warning of the ultimate issue of their rebellion. He takes for granted, we must notice, not only that the authorities at Jerusalem knew of the Baptist's testimony to Him, but also that they had definitely refused to acknowledge the authority that He claimed in accordance with it, and had decided to put Him to death. Could He have passed such a judgment on men whom He had never met face to face, and who had never been directly confronted with His claim?

For the time being Jesus was protected by the support of the common people. So the rulers set to work to undermine His popularity, not unsuccessfully, by raising the question of tribute to Cæsar. He sets them in return the problem of the son of David who was also David's Lord—a problem which, if they had faced it, might have saved them from condemning Him for blasphemy when His trial came.

Then, after a stern denunciation of Pharisaism, He retired from the Temple, and in answer to a question foretold its destruction in that generation, describing in apocalyptic language the signs of the coming of the Son of Man in the clouds that would be the spiritual force at the back of that destruction.

In the last stage of His intercourse with His disciples we may note especially (1) the hint that He gave of a coming world-wide extension of the gospel (14⁹; cf. 13¹⁰): (2) the longing for an intimate and abiding communion with them through the sacrifice that He was offering that found expression in His words with regard to the Bread and Wine at the Last Supper: and (3) the evidence that is given by the prayer to His Father in Gethsemane of the reality and distinctness of His human will.

It only remains to call attention to the one utterance on the Cross recorded by St. Mark. Experience shows that this is liable to tragic mis-

conception. The words themselves, 'My God, my God, why didst thou forsake me?' are of course a quotation from Ps 22. They express a 'dark night of the soul' of unimaginable intensity through which the Sufferer had passed, when He drank to the dregs a cup of which, at least in imagination, the inspired writer had drunk before Him. But for Jesus, as for the Psalmist, the suffering was over before it could find relief in words. So far from being a cry of disillusionment and despair, His words are the opening words of a poem which has an even more indefeasible right than Tennyson's *In Memoriam* to be regarded as 'One of the most victorious songs that ever poet chanted.' His hope was deep-rooted in the living God, and it did not disappoint Him.

On this note ends the revelation that Jesus gave of Himself in the course of His public ministry, so far as we can infer it from the material provided by St. Mark. It will be well before we close to recall the path along which we have been led.

St. Mark has shown us how Jesus, declared by the Voice from heaven to be Son of God, at once the royal Messiah and the Suffering Servant of the Lord, came preaching the Kingdom of God as a present reality from within. Entrance into that Kingdom comes through obedience to the Will of God, and implies sharing in the Divine Sonship. This obedience can only be rendered as a result of the baptism with the Holy Spirit, which was to be the characteristic work of the mightier than John. The work of the earthly ministry of Jesus was to prepare men for this baptism, by drawing together a body of disciples, who could learn something, as it were from outside, of the laws of life in the Kingdom, and of the powers of the age to come, by living in close personal touch with one who was already within the Kingdom. They were left to form a judgment for themselves from the things that they heard and saw as to the nature and person of their Master. His claim on their loyalty and devotion was absolute. Their faith, when challenged, crystallized into the confession of His Messiahship for which He had been working all along. They had learnt to believe that He had indeed come from God to be the promised Prince and Deliverer.

They were then ripe for the revelation of the Cross. And, though they failed to apprehend the meaning of His words at the time, He went up at their head to deliver His final challenge to the authorities at Jerusalem, and to face the death that, as He knew from the Scriptures, was awaiting Him at their hands.

He denounces them for refusing to accept Him as a fully accredited messenger from God: and is condemned for claiming 'to be the Christ, the Son of the Blessed,' the living head of the New Order, seen by Daniel in his vision of the Son of Man. He dies, quoting the opening words of a Psalm in which the bitterest agonies of the Passion are transfigured by the joy of a triumphal deliverance out of the very jaws of death.

Such, as far as I can decipher it, is the sequence of facts, as St. Mark conceives them, concerning His declaration of Himself whether as 'Messiah' or as 'Son of God.' It is not quite so clear-cut as the view put forward by Lord Charnwood. But it goes deeper and takes into account a wider range of facts. I propose in a later article to compare with this sequence the self-revelation of Jesus as it is presented to us in the Gospel according to St. John.

Literature.

ST. PAUL.

IF St. Paul was neglected or undervalued in previous ages, certainly our age is making reparation. The books on Paul's life and teaching come steadily from the press. We have noticed several in recent months, and now we have two more, one at least of particular interest because of its author. There is a story about Jowett to the effect that he once went to hear Howson preach, and, when he was asked what he thought of him, replied, 'Conybeare must have been a very clever man.' When one reads any book by Professor F. J. Foakes-Jackson, one unconsciously murmurs, 'Lake must be a very wild fellow.' All Dr. Foakes-Jackson's books are marked by the same mental quality of balance, cool judgment, common sense, and caution. And they are all pervaded by the same adequate scholarship. If we reverse the process and go to 'The Beginnings of Christianity,' which was the joint work of Dr. Lake and Dr. Foakes-Jackson, we should be compelled to ask, 'What is Dr. Foakes-Jackson doing in this galaxy?'

In *The Life of Saint Paul: The Man and the Apostle* (Cape; 10s. 6d. net), we have Dr. Foakes-Jackson alone. There is a peculiar fascination about this book, peculiar because it is difficult to account for. There is not a great deal that is new in it. It goes steadily on from point to point, covering the whole ground, and doing it quietly and effectively. But what makes the book grip the reader is that on nearly every incident or topic Dr. Foakes-Jackson has something suggestive and 'different' to say. He certainly leaves out a great deal that ordinary Lives of the Apostle contain. He has nothing about the countries Paul visited, the cities he lived in, the political situation of the world. As a matter of fact he gives us just what

we want—all about Paul and what he was and did.

The closing chapters, in which the writer discusses briefly the doctrine of Paul and gives us an estimate of Paul's work, are of very great interest. To one question that is often asked: Was Paul the real founder of Christianity? he gives a decided negative. To another, Was Paul greater than Jesus? he gives an equally decided negative. 'It is profoundly untrue to say that Paul made Jesus, or even gave Him an importance He would not otherwise have had. It is a literal fact that Jesus made Paul, and the greatness of the disciple is one of the chief miracles wrought by the Master.' These are the closing words of the book. And they express the sober conservatism of a work which has its own place, and a very high place, in the Pauline literature.

The other book is an elaborate and careful treatise on Paul's teaching: *Christianity according to St. Paul*, by Professor Charles A. Anderson Scott, D.D., of the English Presbyterian College (Cambridge University Press; 12s. 6d. net). A first reading of this essay produces a very favourable impression. It is obviously the result of many years' study and reflection. Professor Scott agrees with Professor Foakes-Jackson in repudiating the theory of Paul's indebtedness to Greek influences. The Hellenistic element in Paul was slight, the Jewish element predominant. His own experience and the Old Testament are the main sources from which his doctrine came. Dr. Scott rather inclines to the belief that Paul may have seen Jesus, indeed may have been a witness of His trial. He also points out that Paul knew much more of Christ's teaching than is commonly supposed, not only because he refers definitely to our Lord's words on divorce and gives a careful account of the Supper

which came from Jesus Himself, but because Paul's whole teaching has the teaching of Jesus as a necessary background. This contention is supported in a convincing manner.

One finds with some relief that Dr. Scott will have nothing of any 'Paulinism.' In this, too, Dr. Foakes-Jackson and he are at one. Paul was not a theologian, and he had no system. The attempt to systematize his thoughts on religion is a mistake, because the thing cannot be done. But Paul has dominating thoughts, and Dr. Scott has made one of these—salvation—the ruling conception of his book. This is a term which sums up all Paul found in Christ, and it is also the aspect of the gospel which found a point of attachment to the religious needs both of the Jewish and the Pagan world. The idea and the term were widely current at the time, and Paul only made use of the term to express the content of his own experience of Christ and the gospel this gave him for the world. It was not the 'salvation' of the Greco-Oriental cults Paul had in mind, but another and greater salvation. At the same time the word and the thing gave Paul scope for expressing his own message. And it is this message Dr. Scott proceeds to expound in this excellent volume. He divides the subject as follows: (1) 'Salvation as a Fact of the Past,' dealing with Redemption, Justification, and Reconciliation; (2) 'Salvation: Its Appropriation, Faith'; (3) 'Salvation: As a Progressive Experience,' Life in Christ; (4) 'Salvation: Its Consummation in the Future'; and finally (5) 'Salvation: Its Author and Perfecter, Christ.' Dr. Scott has conferred a great benefit on the Church by his fresh and vigorous discussion of this great theme.

THE DIVINITY IN MAN.

One of the most beautiful and enriching books that it has recently been our lot to encounter bears the above title, and is from the pen of John W. Graham, M.A., Litt.D. (Allen & Unwin; 10s. 6d. net). If the title should suggest to any one that the book is a dull theological treatise, he will be very agreeably disappointed; for though its object is to reach the truth about the oneness of God and man, it does this 'with the mental furniture of the twentieth century,' and it does it the more successfully that about half of the book is illustrative and biographical. The writer belongs to the Society of Friends, and he presents with singular attractiveness the distilled essence of their doctrine, if indeed the word doctrine be not a misnomer.

In one aspect the book is an exposition, with illustrations, of mysticism—not of the rare and giddy heights which few have scaled, but of its more pedestrian levels, and it furnishes convincing proof that mysticism is neither unpractical nor hostile to thought. Where is the Christian group that has done more for beneficence or for the higher welfare of the world than the Quakers? Essentially their secret has been the oneness of God and man; and the realization of this has, as its counterpart in worship, expressed itself in the simple service of the Meeting House, which dispenses with ritual, sacrament, and even—though not always—with hymns. In the name of this wholesome simplicity the elaborate service of the ritualistic churches is challenged and criticized. 'The Roman doctrine of Transubstantiation has gone so far as to make a god of the Bread and Wine.' And speaking of a certain celebration of the Holy Communion, Dr. Graham remarks, 'If all the degradation of personality put into words was really felt, I do not see how the suppliants could have risen from their knees at all and walked erect out of the room. Yet a cheerful jollity actually arose at the door.'

There are vivid accounts of Plotinus, George Fox, Isaac Penington, and, on a briefer scale, of others, like Swedenborg, while the book closes with a valuable chapter on Modern Mystical Poetry, dealing with Coleridge, Wordsworth, Whittier, etc. It will be news to some that 'Ruskin was in every respect a fully equipped Friend, down even to minor testimonies.' The chapter on Inspiration is an illuminating discussion, with curious illustrations drawn from the confessions of poets and others, of the subliminal consciousness. The book is written in full view of the situation to-day, when, in words that are perhaps just a shade too strong, 'organized religion is almost visibly fading into a tradition and its usefulness growing more limited'; and if its sane counsels could only be taken to heart, there would speedily be more sweetness and light in the world and in the relations of men to men.

THE FUTURE OF CHRISTIANITY.

That indefatigable editor and promoter, Sir James Marchant, who has already several volumes of concerted discussions to his credit, has never done a better thing than in his latest venture, *The Future of Christianity* (Murray; 7s. 6d. net). He has brought together in this volume a number of eminent specialists who discuss the

doctrines of the Christian religion with a special view to the probability of their continuing to be believed. What is Christianity going to be in the environment of this present age? and how is it going to fare? and how must it be restated? The editor has been extraordinarily fortunate in the men he has persuaded to contribute to the discussion. The Bishop of Gloucester (Dr. A. C. Headlam) contributes a critical Introduction, having read all the papers. Among the other writers are Dr. W. R. Matthews, whose name would give distinction to any volume, Professor A. S. Peake, Dr. F. R. Tennant, Principal Garvie, Dr. Sloane Coffin, Professor H. R. Mackintosh, Principal Wheeler Robinson, Archbishop D'Arcy (of Armagh), Dr. Sydney Cave, Canon Raven, and others. The subjects are such as these: 'The Validity of Christian Experience,' 'The Doctrine of God,' 'The Doctrine of Christ,' 'The Doctrine of the Holy Spirit,' 'The Church and the Sacraments,' 'The Nature and Authority of Scripture,' 'Eternal Life,' 'Forgiveness and Atonement,' in short, the whole round of Christian belief. The papers are unequal in value. Some of them are conventional and timid. Others are a little redundant. But on the whole we have a valuable statement of what Christians believe in a form that is not out of harmony with the prevailing ideas of our times. The essay on 'The Doctrine of Christ' would alone make the book valuable.

Dr. Headlam, in his Introduction, makes two points that are interesting and suggestive. He says, at some length, what, if our memory is not at fault, Dr. Gore has already asserted vigorously, that it is absurd to suggest that the Christian religion is to be accommodated to the prevailing philosophy of any age. For one thing, there is no prevailing philosophy. There are far more differences in science and philosophy than in religion. There is no coherent body of thought which can be described as the philosophy of our day. And for another, it is philosophy and science that change and the Christian religion that, in its essence, never changes because it is eternal truth.

The other remark of the Bishop is that this book is a portent. It is the product of men of all the churches, and is a significant indication that there is a coherent body of common and wise teaching the existence of which will make easier a common religious instruction, and will prepare the way for a united work of the churches in the evangelization of the world. The book is to be heartily welcomed on that ground and for its own merits.

SPANISH MYSTICISM.

There is good news for lovers of Mysticism. As they know to their chagrin, few fields in their wide territory lie so far out of the beaten track of ordinary wayfarers as the great mass of Spanish Mysticism. And this is doubly irritating, since those few adventurous spirits who know something of these worlds tell us with assurance that nowhere does their favourite type of religion flower and fruit more perfectly than in that climate.

Happily Professor E. Allison Peers, M.A., that untiring pioneer, is blazing a fairly broad trail for us into this virgin country. Some three years ago he gave us his 'Spanish Mysticism, a Preliminary Survey'—being selections from thirteen saints, all famous in their own country, though some of them are little read now even there, and are but dimly known beyond it.

With great boldness Professor Peers has set himself the huge task of remedying this unfortunate state of matters. He has planned an elaborate piece of first-hand scholarship—nothing less than an account of the Spanish mystics built up upon materials hitherto inaccessible, or at least, for the most part, unused, even in Spain. This great venture has made an excellent beginning with the first of two volumes entitled *Studies of the Spanish Mystics* (Sheldon Press; 18s.), and admirable studies they are. The central figure of the seven here depicted is Santa Teresa. It is a charming portrait of a most attractive personality, whose humour and quaintness and simplicity, added to her vast gifts, help to make up a very lovable and human saint. Here, too, are Ignatius of Loyola, that compelling influence on her life: and her famous disciple, St. John of the Cross, concerning whose diminutiveness she once wrote in her playful way, 'I have got my two monks, or rather my monk and a half.'

But even more helpful is the strong light thrown upon great figures who have been little more than names or shadows to us hitherto, the fiery Luis de León, or Francisco de Osuna, or the like. Professor Peers tells us that, while of a few of those he treats, such as Luis de Granada and Juan de los Angeles, monumental Spanish editions do exist, to get at most of those with whom he means to deal he has had to work in the great libraries and in those of obscure monasteries and of private houses, finding again what has been really lost. It is a great and laborious task to which he has set himself so gallantly. And our gratitude to him should be as great. This is a work which all serious students of Mysticism must possess.

TRAVELS IN AFRICA.

Though the aeroplane has traversed the vast continent of Africa from Cairo to Cape Town, and explorers have crossed it from the Indian Ocean to the Atlantic, yet there are still equatorial regions and races of which there is very little first-hand knowledge. Messrs. Seeley, Service & Co. have just added to their notable series of books of exploration two volumes dealing with different sections of tropical Africa. The first is entitled *Savage Life in the Black Sudan* (21s. net), by Mr. C. W. Domville Fife, who has written so much about his exploration work in darkest South America and has now turned his experience to account in making a series of journeys covering three thousand miles to the south of Khartoum, 'among some of the most curious, revolting, and still savage races of mankind.' He discovered, contrary to general belief that 'slave-raiding has by no means entirely ceased along the Abyssinian border or on the Arab-Negro frontier to the south of the great Nubian desert,' that native warfare between savage tribes is of frequent occurrence, that ivory raiders cause great loss of life, that there are areas to which no white man has ever been, and that there are black secret societies whose debaucheries are too awful for description. It is almost needless to add that the narrative of such an exploration is full of live interest. It is illustrated with two excellent maps and many photographs.

In the second volume, entitled *The Cliff Dwellers of Kenya* (21s. net), Mr. J. A. Massam, District Commissioner, Kenya, gives the account of an accurate observer and careful investigator of the mode of life, social system, religion, magic, and superstitions of the Elgeyo native tribe who occupy a reserve territory, into which they have been driven by hostile raids, drought, and famine to take refuge on the inaccessible ledges of precipitous mountains in the Kenya highlands. A Norwegian farmer who visited the territory told Mr. Massam that it reminded him of the wilder parts of Norway. Like some highlanders nearer home, these natives of the Kenya highlands 'look on work as an unmitigated evil, and leave as much of it as possible to their women-folk,' whose working day is from 5 a.m. till 10 p.m. But properly handled they are good labourers, as European farmers and the railway contractors have found. They have no chief or chiefs. 'Personality counts more than wealth.' Mr. Massam describes them as a healthy tribe, and yet both sexes, particularly the men, become decrepit at the age of fifty-five and even earlier.

A large proportion of the babies born die at birth or a day or two later, and many of them could be saved by the medical missionary if he were available. It may be that this agency has now become available with the same notable results as in so many other parts of the mission field.

FOLKLORE.

A scholar lecturing in his classroom is well enough. But you get nearer him when he is in his slippers, and those slippers are against the mantelpiece; and he, sprawling at ease, drops all manner of unexpected things out of his mind as conversation shifts and veers to all the points of the compass. In reading *Letters on Religion and Folklore*, by the late Mr. F. W. Hasluck, M.A., the author of 'Cyzicus,' 'Athos and its Monasteries,' etc. (Luzac; 12s. 6d. net), one has the pleasant feeling one is lounging in a smoking-room with him, and that he is, now capping story with story dug out of the oddest places, now leaping to his feet to throw out for what it is worth some idea that has perhaps just occurred to him, or that, as likely, is the outcome of massed facts patiently gathered, Touch upon a legend, a myth, a curious rite, and 'that reminds me,' he says, and out tumbles some parallel, or else the explanation. And it is all so boyish, so natural, so slangy, so full of a quaint humour that the pedantic may be a little shocked. But ordinary men will rise and cluster closer to one with a mind so full, who talks so interestingly.

These letters were written to Professor Dawkins from Athens from 1914 onwards, and later, when ill-health forced him there, from France and Switzerland until the author's death. There is much more of folklore in them than of religion properly so called. But now and then he touches on the deeper things. Not the least amusing feature of the book is the naïveté of its discoveries in the Bible, and the queer corroborations and associations these call up in his mind. A medley of all kinds of information heaped together anyhow, by a lovable soul.

The Oldest Biography of Spinoza, edited by Professor A. Wolf (Allen & Unwin; 6s. net), has been issued in connexion with the two hundred and fiftieth anniversary of the death of the great philosopher. It is a book to charm the expert bibliographer. It contains the text in French, derived from a valuable manuscript recently found in London, of the original life of Spinoza, which was

probably written in 1677, the year of his death, by his friend and disciple, Lucas. Professor Wolf has given an English translation, with introduction and notes. He has added, besides, a considerable amount of additional biographical matter from original sources. He promises in the course of this year the issue of a new translation of Spinoza's correspondence, with introduction and notes. When this is done, Professor Wolf will have placed at the disposal of English students all the material of importance of Spinoza's biography.

Now that a fitting career must be found for daughters as well as sons, the problem that confronts them and their parents has become doubly difficult. What to do with our boys used to be the all-important question; nowadays what to do with our girls has become quite as urgent. What could be more timely, therefore, than such a volume as *The Problem of a Career*, edited by Mr. J. A. R. Cairns, one of the Metropolitan Police Magistrates, who claims that this has been solved by thirty-six men of distinction in naval, military, civil service, professional, and business life (Arrow-smith; 7s. 6d. net). He calls it an essentially practical book, and so it is. The Bishop of London deals with a young man's prospects in the Church of England. 'It is one of the most extraordinary and, at present, inexplicable facts of the present day,' he writes, 'that with so many professions, such as the Law, Medicine, and Engineering, absolutely crowded . . . the one profession which offers the most complete development of mind, body, and spirit should be at present starved for want of men.' To the young man troubled about finance, the Bishop puts the straight question—'What are you going to sell your life for?' With the full approval of the Cardinal Archbishop of Westminster, the Rev. E. J. Mahoney, D.D., deals with the case of the Roman Catholic priesthood, and the Rev. Dr. Oman, Principal of Westminster College, Cambridge, states the case for the ministry of the Nonconformist churches. Earl Beatty leads off with the Navy; the article on the Army has the approval of the Secretary of State for War; that on the Air Service is similarly authenticated; the Metropolitan Police is shown to have attractions as good as anything in the Civil Service. Law, Medicine, Art, Literature, Journalism, Banking, Architecture, are all fully dealt with, whilst the longest article in the volume—that on Business—is written from the practical experience of the Managing Director and Chairman of the Board of J. Lyons & Co. Ltd. In point

of style there is nothing quite so good as Mr. Ramsay MacDonald, M.P., on Politics and Public Life.

Another book on the subject is an admirable volume of ninety pages with the title *A 'Varsity Career*, by Mr. B. Dennis Jones, Precentor of Trinity College, Cambridge (Heffers; 3s. 6d. net). Within its limits this will also be found a most helpful book in determining the future career of the university student. Mr. Jones writes with intimate knowledge. He gives tables of costs at an Oxford or Cambridge College. The advantages of a public day school over a public boarding school, he says, is a debatable subject. 'It is an interesting study to compare the two types of boys, and often one is bound to confess that the home influence is the one which in the long run endures, and is the most determining. No one would desire to abolish the Public School system, but parents to-day are considering the question of Day Schools in a new light.' His advice is worth studying.

'The story of Rome is the most splendid romance in all history.' So Marion Crawford wrote almost a quarter of a century ago. It is a story that has been written many times, and the end is not yet. The latest version of the oft-told tale is entitled *Alma Roma: A Travellers' Companion to Rome*, by Mr. Albert G. Mackinnon, M.A. (Blackie & Son). A new chapter in the romance has begun in which both Pope and King are in the background and the figure of Mussolini alone holds the stage, just as in other days Machiavelli, Cavour, and Garibaldi were the popular heroes. Mr. Mackinnon thinks that Mussolini has discovered the soul of his country. He has nothing to say about his methods. He tells us that 'Fascism has given ambition a goal, and patriotism a vent.' It has saved Italy from Bolshevism, for the 'Red' flag was vaunting itself in the streets of Rome. When Mr. Mackinnon takes the traveller to the Colosseum it is not merely to show him that imposing ruin, but to endeavour to present to his imagination the actual scene of a gladiatorial show as Macaulay does and as Mark Twain does, each in his own realistic manner. If you find yourself in front of St. Peter's on a great day in Holy Week he will tell you that 'the one thing our friends will not believe or understand is that these ceremonies of the Church are religious ceremonies,' not mere spectacles for foreigners and heretics to stare at. One really does not need to go to Rome in order to find Mr. Mackinnon's book most interesting and instructive reading, and as entertaining as any romance. Moreover, the book is accom-

panied by an excellent plan of the city and by many photographic illustrations.

A little book containing *Two Essays on the Gospel Miracles and the Atonement*, by the late Canon David Dorrity, B.D., comes from the Commonwealth Press (2s. 6d. net). It is worth getting and reading. Canon Peter Green writes an introduction in which he speaks in the highest terms of the late author. And we can agree about the freshness and vigour of his mind. These are admirable lectures, and well worth preserving, on great themes on which such a suggestive mind has much to say that is of real value.

A fresh volume on the Virgin Birth is always welcome if it has anything to say, and when a writer selects one particular point and explores it thoroughly and candidly he is sure to have something worth hearing. This can be said with confidence of the book, *Did Paul know of the Virgin Birth? an Historical Study*, by the Rev. Bishop Richard J. Cooke, D.D., L.H.D. (Epworth Press; 5s. net). The writer does not deal with the main question or with the arguments for or against the belief in a Virgin Birth; at least not deliberately, though he can hardly avoid this altogether. But his main point is whether we can be sure that Paul did know of the belief. The argument has been pressed against the belief from the silence of Paul and John. The argument from silence is a dangerous one and often unreliable. And Dr. Cooke is certain that, in the case of Paul at any rate, it has no force. His argument is conducted with great ability, and seems to us to have a great deal of force. It is difficult to believe that the friend of Luke would have been ignorant of what holds so large a place in Luke's narrative. But that is a minor point, and Dr. Cooke goes much further to find his proofs.

The question of a future life and its nature is one that will always appeal to the Christian mind, but appeals to the mind of to-day with peculiar poignancy, as the number of books on the subject that are being published testifies. The real grounds of belief are for most of us Christian grounds, but the testimony of 'natural religion' has its own place, and it is this testimony that is the subject of *The Hereafter and the Undying Hope*, by the Rev. Robert H. Murray, Litt.D. (Heffer; 4s. 6d. net). Dr. Murray discusses the place of this hope in the writings and lives of the sages and philosophers throughout the ages. He examines the

claim of spiritualism to give its own proof. He has a chapter on the suggestive pointer which may be found in unrealized ambition and unfinished work, and closes with a chapter on reunion in eternity, in which he strongly believes. The book is filled with the fruits of wide reading, and is the result of earnest and loving thought. It will be welcome to many wistful minds, and has a message of its own that will bring light and comfort to people of different creeds and views. It is an admirable statement of the evidence which can be found apart from a definite reliance on revealed religion.

In Time of Sorrow, by Bishop C. L. Slattery (Macmillan; \$1.50), is a book which is fitted to bring real comfort to mourners. There is nothing sentimental about it. Its appeal is to the intellect as much as to the heart. The facts are bravely faced, and then with simplicity and rare wisdom the writer brings to bear upon them the grace and truth of the gospel. He does not seek to be wise overmuch, or to give precarious assurances regarding the life to come, but he has done something far better. He has written a book which will encourage and inspire mourners with the faith that 'sorrow nobly borne is man's best gift to the loving Father of mankind.'

It is characteristic of the more liberal spirit of our time that the history of the Church is reviewed dispassionately, many traditional judgments are revised, and the Church's debt to heretics is frankly acknowledged. An illustration of this may be found in *Hans Denck, 1495-1527, Humanist and Heretic*, by the Rev. Alfred Coutts, B.D., Ph.D. (Macniven & Wallace). Not that it is quite accurate to call Hans Denck a heretic, but certainly he is one whose name has long been under a cloud. He was a leader of the Anabaptists in the earlier and brighter years of their chequered history, but he renounced connexion with the movement when its revolutionary tendencies became manifest, and he died before the moral anarchy at Münster brought it to ruin. He was an impressive personality, learned, courageous, and high-minded, with a profound insight into spiritual religion. A pioneer thinker, he undoubtedly threw out ideals which 'have been of the highest possible value as a spiritual influence in the Church,' and it is well that we should have this excellent account of his life and work.

Dr. Svend Aage Pallis discusses learnedly the nature and sources of Mandæan religion in his

Mandæan Studies (Milford; 10s. 6d. net). He concludes that Mandæism was originally a Gnostic system of belief which later came under the influence of the Persian religion; it is indeed 'the best known Gnostic system, for our knowledge of other Gnostic sects is limited to their speculative myths.' The book deals fully with the central ideas of this religion—cosmology, world-process, baptism, the doctrines of the soul's journey after death, and the inhabitation of the planets by demons. At no important point is there any demonstrable connexion between Mandæism and Judaism: even the Mandæan code of morals is totally independent of the Jewish. One of the difficulties in presenting Mandæism as a system is that different trains of thought occur in it side by side. One peculiarity of it is that it possessed no sacrificial cult, another that it forbade lamentations for the dead. These and many other curious features and beliefs are presented by Dr. Pallis with great learning and ability.

A study of John Stuart Mill and his teaching, of a very thorough and independent kind, has been written by Mr. Charles L. Street, Ph.D., and published by the Morehouse Publishing Company at \$1.25, under the title *Individualism and Individuality in the Philosophy of John Stuart Mill*. The point of view of the book is that the key to all Mill's teaching is the idea of individuality, and the significance of this in his political and social philosophy. The writer asks no general questions, but starts from a consideration of Mill's own problems, how he saw them and how he tried to solve them. The book is a very able and engrossing as well as original treatment of Mill's life and social teaching.

A scientific training may be a great help to a religious teacher, as the Rev. C. H. Tyndall, D.D., Ph.D., has proved in practice. His scientific knowledge has, we learn, been used often and powerfully in the exposition of religious truth. And this has suggested to him this volume, *Through Science to God* (Revell; \$2.00), in which he points out the evidences of Divine activity in the processes of Nature. The book is a fascinating one merely for its scientific expositions. But it will be also to the wise user a storehouse of illustration. The sub-title of the book sums up its contents: 'Nature, a Medium in the Revelation of Spiritual Truth.' The different chapters deal successively with wireless telegraphy and all forms of radio-activity, the atom, the conservation of energy, and generally with the significance of Nature as a veil revealing the

energy, wisdom, and love of the Creator. The book amply fulfils its promise of interest and usefulness.

In the 'Translations of Christian Literature' a fresh volume of the fifth series has been published—*The Life of St. Gall*, by Maud Joynt (S.P.C.K.; 7s. 6d. net). There is a learned introduction on the lives of St. Gall, on the monastery and on the famous library which survives to recall the past glories of the Abbey. The substance of the book is a translation of the 'life' by Walafrid Strabo. The whole essay and translations are evidently a labour of love to the author, and are done with care and piety.

The practice of 'Retreats' is one that has a real place in the religious life, and ought to have a much larger place. No one who has gone into retreat at any time will be ignorant of the very great value of such a quiet time. To them, and to all contemplating such a spiritual exercise, a volume on *Retreats: Their Value, Method, and Organisation*, edited by the Rev. R. Schofield, B.A. (S.P.C.K.; 3s. 6d.), will be welcome. Every aspect of the subject is treated with fullness. The title indicates the contents. The different chapters are written by specialists from the Church of England and the Roman Catholic Church, and the whole subject is dealt with both in its religious and its practical aspects. A very admirable and useful volume.

Quakers in Ireland, 1654-1900, by Isabel Grubb, M.A. (Swarthmore Press; 3s. 6d. net), is a valuable and interesting piece of work. No history of Irish Quakerism has been written since the publication of an early history in 1751. Recourse had, therefore, to be had to the *fontes*, in the shape of private letters and official records. These have been sifted with care and used with discretion and fine effect. The result is a most readable record of Quaker life and work, persecution, and constancy in Ireland. If there were at times absurdities in the discipline, as in the prohibition of bells on children's whistles and lace on baby linen, these were redeemed by the sterling integrity and loving service which are everywhere synonymous with the Quaker name.

The God of Love, by the Rev. Ernest Walder, M.A. (Williams & Norgate; 5s. net), is defined as 'a literary research into the origin and meaning of S. John's Epistles.' It is in many respects able and scholarly. The writer is evidently well versed in textual criticism and in the writings of the

Neo-Platonists; but his commentary, if such it can be called, is too rambling and discursive to be of much service to scholars, while it is too technical for the general reader. In a somewhat curious preface the writer explains that this work should have been preceded by a commentary on John's

Gospel previously written, but whose publication 'must await the advent of the almighty dollar.' References are, however, made to this unpublished commentary in a way which would seem to indicate that the work of editing has been somewhat carelessly done.

The Index Volume of the Encyclopædia of Religion and Ethics.

BY PROFESSOR WILLIAM FULTON, D.D., B.Sc., ABERDEEN.

In the *Tale of a Tub* it is written, 'The most accomplished way of using books at present, is twofold: Either, first, to serve them as some men do Lords, learn their titles exactly, and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expense of time and forms; therefore men of much haste and little ceremony are content to get in by the back-door.'

The satire has not lost its point for our time. People glibly discuss books with which they have not even a nodding acquaintance, and mere 'indical' reading is not unknown, even among reviewers. But abuse of the index is no argument against its use. From early times the value of the index has been recognized; and, though it may be a long time yet before Mr. H. B. Wheatley's vision is realized, of a book without an index being as rare as a book without a title-page, the index has in recent years been coming into its own. One would hardly subscribe to the opinion that omission of an index should be treated as a legal offence, and that the offender should not only be fined but deprived of his privilege of copyright; but it is now generally agreed that where an index is essential for the full use of a book, it ought to be provided. As Thomas Fuller said, 'Though the idle deserve no crutches (let not a staff be used by them but on them), pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an index.'

In our days the art of indexing is being diligently cultivated, and is being applied—as witness the

goodly volume before us—even to encyclopædias. The indexer, too, is held in higher honour than formerly. His task, largely mechanical as it necessarily is, is no longer regarded as menial; it makes great demands, as is freely conceded, upon intelligence and skill. Macaulay's 'index-makers in ragged coats of frieze' have disappeared with the coffee-houses they frequented.

It must be welcome news to the fortunate owners of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* that the Index Volume has now been published. At the same time it should be a vast encouragement to prospective owners of the *Encyclopædia* to acquire now, without further hesitation, the whole completed work. With the publication of the Index Volume, the usefulness of the *Encyclopædia* has been doubled, nay, even trebled; indeed for some it has been multiplied beyond measure. For an Index to the *Encyclopædia* has been a very real need.

The objection was once urged against the indexing of the tenth edition of the *Encyclopædia Britannica*, that it was but 'making an index to an index.' None the less the tenth edition, like the ninth, was indexed, and the eleventh edition too. The *ENCYCLOPÆDIA OF RELIGION AND ETHICS* is itself an index in the same sense, its articles being carefully mapped out and alphabetically arranged. In another sense also it had an index before this Index Volume appeared. To the longer articles a table of contents is often prefixed; usually too there are paragraphic headings; and further, as the volumes succeeded each other, the cross-references increased in number. None the less the imperative need of an index, in the usual sense, remained.

The Index Volume has been dedicated to the memory of James Hastings, 'whose life's work

was completed in this Encyclopædia.' This dedication serves in itself to mark the high importance of the Index Volume, and in any case no other dedication would have been fitting. The Encyclopædia was not only the *magnum opus*, but the crowning achievement, of that great bookman, that prince among editors. It is a noble and enduring monument to his genius, courage, assiduity, and steadfast patience; and it will send his name down the generations.

As we have recalled Dr. Hastings as an editor, we may be allowed also to dwell for a moment on the kindly human relations he forged between himself and those he enlisted in the great enterprise—in which he was so ably assisted by Professor J. A. Selbie. One of his compensations in his arduous labours was, as he himself acknowledged, that thereby he made many friendships. It was interesting to observe, let us add, how he combined firmness and tact in his negotiations with the tardy; he never showed himself a taskmaster, lifting an inexorable whip, but only a sympathetic friend and brother, himself hard pressed by a hidden, relentless hand!

We gather from the Preface to volume twelve (dedicated most appropriately to Sir John Maurice Clark, Baronet, 'Publisher and Friend') that Dr. Hastings had planned the production of an Index. In fact, as Miss Hastings tells us in the Preface to the Index Volume, he directed the work on the Index for nearly a year before his death.

Let us turn now to the Index Volume itself. It is not an Index in the fuller sense of the term. That is, it does not offer an arranged analysis or *précis* of the contents of the Encyclopædia. It was in this sense that Isaac D'Israeli must have used the term in his tribute to the inventor of 'the little supplement'; 'I know not to whom to yield the preference, either to Hippocrates, who was the first great anatomiser of the human body, or to that unknown labourer in literature who first laid open the nerves and arteries of a book.' But it is not the 'nerves and arteries' of the Encyclopædia that are here laid open. That would have meant work to fill several volumes; and needless work too, where so largely the authors are themselves 'anatomisers.' What the Index Volume seeks to do is to show precisely where the several 'nerves and arteries' are to be found; and this it does not only systematically but in minutest detail, in seven hundred and fifty-seven triple-columned pages (so clearly printed and so effectively spaced that it is an actual pleasure to consult them). In short, the Index Volume provides an index in the narrower sense of

an arranged list or table of contents for detailed reference.

The Index is of course arranged alphabetically; and it is in one alphabet, in this respect differing from the indexes of many Continental books. No doubt Dr. Hastings considered the advisability of drawing up separate indexes for proper names and subjects, or even for names of persons and places, titles of books, and subjects; but he wisely decided against dividing the Index. Yet at the same time reference to the entries has been greatly facilitated by the printing of the headings, where they are proper names and subjects, in capitals, and where they are titles of books, in italics. Another device for facilitating reference is to show the entry in Clarendon type where there is an article on a particular subject, or where in the case of the larger subjects there is an article under a subdivision.

It has been said that a good indexer is 'born and made.' This must surely be true of the two signally capable indexers on Dr. Hastings' editorial staff, namely, Mrs. Mary C. Laburn, M.A., and Mrs. D. R. Dow, M.A. (wife of Professor John Dow of Knox College, Toronto), two sisters, both of them distinguished students of the University of St. Andrews, who after four years' devoted toil have compiled this really magnificent Index. More than labour and resolution and patience have gone to the making of it; with gifted workers like these it has been no mere 'beating the track of the alphabet,' as Dr. Johnson phrased it. For such a work as they have produced, insight and penetration were required, and analytical power and critical judgment. For it is to be remembered that the Encyclopædia is a survey not merely of names and facts but of abstract ideas.

There are two obvious tests of a good index. The first is conciseness. Where it is an index in the larger and fuller sense above indicated, conciseness is a high art; and even where, as in this case, it is an index in the narrower sense, conciseness is far from being easily achieved. Yet this Index has achieved it, and achieved it consistently; not a word appears to be wasted. The other obvious test is correctness. Now it is in the remotest degree improbable that no errors have crept into an Index containing (on a rough and rapid computation) some two hundred thousand entries, but even a brief scrutiny of this volume imparts a feeling of confidence. One quickly gains the impression that the indexers have fulfilled their laborious task with that passion for accuracy which inspired Dr. Hastings himself: 'An Encyclopædia,' he once remarked, 'which cannot be trusted in matters of fact is not worth publishing.'

Personally we are looking forward to using the Index, and we grudge spending time merely in checking its accuracy. But in order to satisfy our reviewer's conscience we have checked the entries in a score or two of cases, and have invariably found them to be correct. Once only did we pause over an entry. It was when we saw the name of Plotinus under the heading 'Trinity (Christian),' and discovered it was put there because Augustine in the most famous chapter of the *Confessions* closely imitated the fine passage in the *Enneads* in which Plotinus urges us to the holy quest of the Universal Soul (the Third Person in the Neo-Platonic Trinity). On second thoughts we were willing to allow that the entry could be justified; only it might have been well to add it to the entry under the heading 'Trinity, Triads' which refers to Plotinus.

It should be also said that in addition to the exhaustive general Index there is an Index to Foreign Words, with each language in a separate alphabet, as well as an Index to Scripture Passages and a List of Authors, with the titles of their contributions. It may serve as a reminder of the scope of the Encyclopædia, which aims at giving an account of religion and ethics—every separate religious belief or practice, every separate philosophical and ethical idea or custom—in all ages and in all countries, simply to record the languages principally named in the Index to Foreign Words: African, American, Arabic, Armenian, Australian, Babylonian-Assyrian, Celtic, Chinese, Egyptian, Finn, Greek, Hebrew, Indian, Indo-Chinese, Italian, Japanese, Latin, Melanesian and Polynesian, Persian, Siberian Races, Slavic, Teutonic, Tibetan, Turkish. The list of Indian words is by far the longest; then come the Latin and the Greek lists, which are about equal in length.

When Dr. Hastings projected the Encyclopædia he thought of it as a book for the teacher, 'whether occupying the pulpit or the platform, the chair of the professor, or the desk of the author and editor.' When he had published the Encyclopædia and projected the Index Volume, he thought of the Encyclopædia more and more as a book for the student. It was his hope and intention through the Index Volume not only to make the Encyclopædia easier of access as a work of occasional reference, but in particular to open it up fully for the purposes of systematic study.

'When we inquire into any subject,' said Dr. Johnson, 'the first thing we have to do is to know what books have treated of it. This leads us to look at catalogues and the backs of books.' So

that, as we may be allowed to conjecture, Dr. Johnson did not despise the 'back-door' method on which, as we saw at the outset, Swift waxed satirical. And the Index Volume under review furnishes the humble student with a gateway to 'the palace of learning' suitable to his mental state and condition.

'Under general headings,' to quote from the Preface to the Index Volume, 'such as "Church History," "Ethics," "Philosophy," "Religion," and "Sects," to name a few out of many, will be found grouped all related articles in their alphabetical order. This will enable those desirous of following out certain courses of study to find the material at a glance, and see their subject within the perspective of a vast yet minutely mapped field of research.'

Or consider the use of the grouped references as distinguished from the grouped articles in the Index Volume. Suppose, for example, the student is interested in anthropology and primitive religion—as we are in a modest way—and suppose he has been attracted in the course of his reading by some casual references to the Ainus, he will be delighted to discover—as we discovered only a few minutes ago—that not only is there a long article on the Ainus, but there are numerous references to them throughout the Encyclopædia. Or it may be that he is interested in primitive beliefs and practices generally rather than in particular tribes or peoples; a great field of comparative study lies before him when he has looked up the entries under, say, 'Ancestor-worship,' 'Cosmology,' or 'Initiation.' Or perhaps it is not so much primitive culture as some great historical faith that interests him, whether because of its rivalry or as affording an instructive parallel to Christianity, or for its impact upon Christianity in history; let him consult, say, 'Buddhism,' 'Muhammadanism,' or 'Zoroastrianism' in the Index Volume, and he will find references to special articles and, in the first two instances at least, hundreds of other references (all concisely defined).

Or suppose that the student's special studies are in Christian doctrine. If he is considering a single great doctrine such as the 'Trinity,' or the 'Incarnation,' or the doctrine of 'Salvation,' he has but to consult the Index Volume under these headings, and he is at once provided both with a great body of historical and constructive material from within the domain of Christian theology, and with an ample and suggestive setting for these doctrines in the science of comparative theology. We remember well the pains we recently took to

trace the Trinitarian or Triadic conception in the ethnic religions, and we should have been saved our pains had the Index Volume been accessible to us.

But one might multiply instances indefinitely. Let us simply cite, almost at haphazard, certain important headings by means of which the student will be led to find a rich reward: 'Augustine' and 'Calvin'; 'Communion' and 'Mystery-Religions'; 'Asceticism,' 'Mysticism,' and 'Socialism'; while if his subject is general philosophy he may turn to 'Aristotle' or 'Plato,' to 'Kant' or 'Spinoza,' and steep himself in the mind of a great master.

Some time ago I had occasion to express my sense of the value of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. I said, 'Following upon my

acquisition of the *Encyclopædia* came the inevitable regret that I had not acquired it sooner, while still in the parochial ministry. I now make more use of it than of any other similar work. To see its handsome volumes on my shelves is itself a solid delight; to consult their pages a real and unfailing satisfaction.' And I added, 'I would recommend it most cordially not only to teachers of religion and philosophy and to Christian preachers, but also to all who would find to their hand an effective instrument for the exploration of the world's thought on the things of the human spirit.' I now add, that the effectiveness of the *Encyclopædia* has been manifoldly increased, for me at least, with the appearance of the Index Volume.

Present-Day Faiths.

Unitarian Christianity.

BY THE REVEREND S. H. MELLONE, M.A.(LOND.), D.Sc.(EDIN.), LONDON.

THE historic sources of the Unitarian movement in modern times are to be found in the upheaval produced by the Protestant Reformation. The early Unitarians were Protestants of the Protestants. Heretical opinion on the subject of the Trinity, in the various forms which it took at this period, represented and rested upon a thorough-going appeal to the Bible as against the authority of man-made creeds. The difference between the early Unitarians and their orthodox Protestant opponents was not as to the authority of Scripture, but as to what beliefs were warranted by Scripture and what were not. Their 'anti-trinitarianism' and other apparent negations referred only to doctrines which are not to be found in the Bible or which they believed to be inconsistent with the character of God as revealed therein. The Trinity was for them only one case (though the most conspicuous case) of this general principle. They took their stand passionately on the written Word; but they read it with entire mental and spiritual independence, in the light of reason and conscience alone.

This is our spiritual heritage; but to-day it compels us to seek for the things of God not only within the pages even of this unique written record of man's religious experience. The authority of

the Bible has been profoundly affected by historical and literary criticism. What, then, remains? Only this, as James Martineau contended, in his last great work, that the Sources of Religion, once found in infallible persons and infallible books, must now be sought for in Human Nature itself. We must throw ourselves back on the Reason and Conscience of Mankind.

For this cause, the Unitarian movement involves a strong development of independence and freedom of thought, which occasionally leads to mere eccentricities or vagaries on the part of individuals or groups, in no sense typical or representative.

Nevertheless, there is in this movement a central main stream of tendency, of which we may say, *this* is what the movement really represents. Its adherents refuse to stand outside the Christian tradition. Unitarianism is no abstract monotheism. It is no 'lowest common factor' of Judaism, Muhammadanism, Buddhism, or other religions. It is *Unitarian Christianity*—the Unitarian version of the Christian religion. What, then, distinguishes Unitarian Christianity from other types of Christianity? The answer is this. We take the time-honoured distinction between *the essential* and *the non-essential*, and apply it to the problems of faith so radically and thoroughly as to create a distinctive

outlook on religion. The non-essential is not necessarily false: it is not despised or rejected: it is to be understood, valued, used—for what it is worth: but it is never to be used as the essential is used.

Unitarian Christianity tries to meet the religious need of our day by claiming the right to exercise even the most drastic historical and scientific criticism on the material of the Christian tradition. Why? In order to penetrate through and grasp *the essential principles distinctive of that tradition*, and proclaim them for what they really are—the pure essence of vital religion; and we find these essentials set forth in the message pervading the first three Gospels: the great argument from human goodness to Divine goodness, carrying with it the Fatherhood of God, and the Brotherhood of Man, not merely as sounding phrases or glowing visions, but as an experience to be realized and a task to be achieved.

The Fatherhood of God is the essence of the Galilean gospel. Jesus of Nazareth, so far as our knowledge goes, first made of the Fatherhood of God not merely an idea but a force in life. It is the influence of His personality and teaching that makes the New Testament to-day the richest mine of moral inspiration and insight that has been given to the world. In confessing the ideals which are central in the teaching of Jesus of Nazareth, we acknowledge His leadership. But the philosophical interpretation of what that leadership implies in reference to His personality—and it is this kind of interpretation which largely occupies the historic creeds of Christendom—this, we affirm, is for religion not primary but secondary. The declaration that *Jesus is God* is rejected by Unitarians as being historically false and philosophically inconceivable. At the best it can only be understood in the Ritschlian fashion as a 'judgment of value'; and then it leaves room for interpretations as many and various as are the ways in which the Central Figure in the Gospels makes His appeal to the souls of men. The opposite declaration, that *Jesus is a mere man*, if the expression has any definite meaning at all, implies a view of human nature opposed to every principle of the teaching of Jesus Himself. If God is 'our Father,' there is no such thing as a 'mere man.' And this is not in the least inconsistent with a profound reverence for Jesus as our Master in spiritual things or with the communal expression of this feeling in recognized ways.

'What think ye, then, of Christ?' The question was never more vital than it is to-day. A typical

Unitarian answer is given in the words of Theodore Parker's hymn:

O Thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call Thy brethren forth from want and woe.

We look to Thee: Thy truth is still the light
Which guides the nations, groping in their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes, Thou art still the Life; Thou art the Way
The holiest know; Light, Life, and Way of heaven!
And they who dearest hope, and deepest pray,
Toil by the Light, Life, Way, which Thou hast given.

This is a confession of the religious value of Jesus; it is an acknowledgment of His leadership. But a Christology as a formed and fixed theological conception, as it were a *definition* of the personality and power of Jesus, is a conception of another kind. It raises questions of history, psychology, philosophy. It cannot belong to the things which are for religion essential.

It is the living manifestation of goodness in the personality itself, the visible comprehensible ideal of Godlike manhood, which lays hold of men's hearts, and awakens the smouldering spark of their better self. When goodness is set forth not merely as a law that commands but as a living reality and life-giving force, we feel how much it is to be desired, and willing surrender to it is no longer a burden but a joy. It is this that appeals as by a saving hand to the man whose courage has departed from him and who despairs of himself: this, that by the unselfish force of its forgiveness, help, and healing, arouses faith in the Divine Love which conquers all and forgives all: this, that by its example of persistent faithfulness gives courage to the weak and inspires him with confidence to arise and enter on a new life. Of this grand and universal truth Jesus becomes the revealer, not by being an exceptional personage who could be a rule or example for nothing, but by being a *signal instance of it so intense and impressive as to set fire to every veil that would longer hide it*.

I have already touched on the fact that in the case of the movement known as Unitarian its past history has stamped certain characteristics on its life. Our fathers were forced into exile by exclusion from the larger historic Churches of Christendom; and this, together with our subsequent denominational history, has infused a certain habit of mind. It is the habit of independent judgment,

of bringing opinions to the bar of a sturdy common sense, of proving all things and holding fast that which is good. The men trained in these congregations have learnt to think reverently, but to trust their own reason and stand on their own feet.

The consciousness of all this points to the reason why Unitarians, to a greater extent apparently than some larger bodies of Christians, are keenly sensitive to the manifold influences of modern science, psychology, and sociology, and have been able to welcome every real and assured advance in historical and scientific knowledge. In the great days of the Early Church (say in the fourth century) Christian thought was in harmony with what was then the best science of the time. Is the Christian thought of to-day in harmony with the best science of the time?

On the other hand, the ethical side of religion, problems of life and conduct, the growth of character and responsibility, arouse more interest than ever in the minds of the younger generation, because they have a greater freedom of choice. True, we find much thoughtless eagerness for amusement, along with little idea of what real recreation is; we see signs showing that the edge of the sense of personal responsibility has been

blunted, and the windows of the soul dulled with the dust and turmoil of life; but the windows of the soul are there. Untouched by the controversies of ecclesiastics and theologians, there are masses of people who, in their own dim, uncertain ways, are seeking under the name of social justice a larger and fuller life—some kingdom of heaven on earth to which they may belong.

Our faith is therefore in the rising vision of another Church, in whose upbuilding Unitarians believe they have their appointed part, though its life will be too vast and rich to be called by any of the names which now are familiar to our ears; a Church that will not discard the objective help of historic religion, embodied in the supreme Personality of Christ, realizing in its highest historic form the relation between God and man; a Church thus wise to gather to herself all the best truth that old times have won, but never seeking to build religion on a dogmatic theological idea, and for ever strong to watch, with forward look, for the light that is still to rise from the unspent deep things of God; a Church whose one demand of all her children is, that they shall be pure in heart, and whose worship is built on one great motive of thought and action, 'Glory to God alone!'

In the Study.

Virginitus Puerisque.

On Using What We Have.¹

'Thou gavest also thy good spirit to instruct them.'
—Neh 9²⁰.

Do you still listen to the Wireless, or have you grown tired of it? Some weeks ago Mr. Baldwin was telling us some glorious sea stories, lovely yarns all about ships and fights and flashing guns. And it didn't all happen long ago in Drake's day, or when Nelson was alive. It was about men still living, who sailed out to their adventures a few years ago from Glasgow and Dundee. One captain—he was the Glasgow man, I think—had been given one gun to guard his vessel—only one, and a little thing at that. And so they sent him out upon the seas with all their perils to do the best he could. And away over among the West Indies one fine day what did he do but run slap into a German cruiser or something of that kind, with rows and

rows of guns, and big ones too. He had no chance at all. So they signalled to him to surrender. 'Surrender?' said he; 'what does that queer word mean? We don't use it in Glasgow.' And he popped off his poor toy gun. And that did it. For the German opened fire, and big shells came crashing in till the deck was all ragged and in splinters, and the poor little bit of a gun was knocked out, and things had to come to an end. And when the German captain met our man, he was half furious and yet half full of admiration. 'What did you do it for, you silly idiot?' he said. 'What earthly chance had you with that pea-shooter of yours, you gallant lunatic?' 'Well,' said our sea-dog rubbing his head, 'they gave me a gun of sorts, and so I supposed they meant me to use it, and I did.'

You and I have been given heaps of things, for God hasn't sent us out with never a chance, but rigged out properly and all ship-shape with everything we need. He has given us all kinds of things;

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

and we are meant to use them. Yet, do we? You have got eyes, but do you use them; or are you one of those who never notice things? You're sprawling in a chair, reading, perhaps, and some one older by far than you comes into the room, and you have to be told to get up. And that makes you feel horrid, and you blush, and grow uncomfy. For you're not really rude inside. You don't notice things in time, that's all. Or Mother is tired, and there are any number of ways that you could help her. But you never see them till you are sent. And that spoils it all. And sometimes you wish and wish you were like other boys and girls you know, who always see the thing to do and do it just as easily as a watch's hands move round. 'I never think,' you pout; 'I never see; I never notice.' Yet you were given eyes like anybody else. Why don't you use them?

Or, are you one of those restless little souls who are always in trouble? There are rows at school, and rows at home, and rows wherever you are. And you are getting a bit soured and sulky over it. For you can't help it. 'Everything always goes wrong with me,' you say. 'However well I mean, I'm sure to make a mess of it. I was only trying to be funny when I stuck a pin into Jones' leg: I didn't mean to hurt him, really; I just thought the class looked bored and dull, and that that would cheer them up a bit. And Jones! Oh, he's an old stupid. He didn't matter.' Or, 'I wasn't thinking much about it, and did say what was a little off the line. But I never meant to tell a whopper, never. I never know what's the right thing to do.' Well, but, as Nehemiah says, God has given you His good Spirit to instruct you just as surely as to anybody else. Inside you He has put that queer thing we call conscience, that keeps saying out quite clearly, 'Do it,' or, 'Don't do it.' And since God has given it to you, why don't you use it? I know a boy who was going down to Edinburgh to the Rugger International against England. He had bought his railway ticket, he had got his place in the stand, he had booked a place for lunch, he had done everything. But when the morning came, he didn't hear the alarm clock when it went off, and woke up long after the train had left. And so there was no International for him. God has given you and me an alarm clock that keeps birring, and birring, and birring. Why don't you use it?

Or again, Christ says that some people will be much surprised when He tells them that they have done very poorly with their lives. 'But,' they will stammer out, 'I was quite straight and

clean and honest, and never did any one any harm.' 'But what good did you do them?' Christ will ask. 'Who was made any better or any happier by you?' 'I never had a chance of that,' they will answer. 'No chance!' Christ will reply. 'Why, you had dozens of them every day.' 'I never saw them,' they will say, 'really, I didn't.' 'Well, but,' Jesus will say, 'you were given a heart to show them to you, and it did it too. You knew what you would like others to do to you. Why didn't you do that to others, then?' There's that new fellow in school. What would you like to be done to you if you were at a strange place knowing no one? Do that to him, then, who is in a strange place and knows no one. Or, there's that girl in your street who isn't liked. What would you want others to do to you, if you were lonely and unpopular? Well, then, there is your chance. Or, there are the wee ones. If you were all tied up in your lessons, what would you want a big brother to do for you? There's your heart telling you quite clearly all about it all the time. But you won't listen. And yet God gave it to us just that we might use it. And we must.

Lines and Squares.¹

'The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.'
—Pr 11³.

I suppose most people have played the game of lines and squares when they were very young. Some of them find themselves doing it yet. The great Dr. Johnson always did it.

Does any one not know what it is? Why, it is this: when you go for a walk and find yourself walking on a pavement you must be ever so careful to walk in the squares and not on the lines between the stones. Because if you walk in the squares you have nothing to be afraid of, but if you step on the lines—well, you had better get off them, quick!

There is some difference as to what will happen to you if you will recklessly walk on the lines. I have consulted a number of authorities, people who know. Some were as old as ten, and none was less than five. One said, 'Goblins'll get you,' but that is out of a recitation. Another said in a very solemn voice that 'If you step on the lines you'll go through and fall down and keep on falling down and down and down for ever and ever and ever and ever.' And then she added, 'Amen.' But most agreed, and it seems settled, that 'Bears'll eat you.'

If you have read a delightful book called 'When

¹ By the Reverend Stuart Robertson, M.A., Glasgow.

'We Were Very Young,' you'll remember a song about this :

Whenever I walk in a London street,
I'm ever so careful to watch my feet ;
And I keep in the squares,
And the masses of bears,
Who wait at the corners all ready to eat
The sillies who tread on the lines of the street,
Go back to their lairs,
And I say to them, ' Bears,
Just look how I'm walking in all of the squares ! '

I don't know whether it was some wise old nurse who hit on this idea to make the children take good big steps and watch their feet ; or whether children themselves invented it to make their walks like fairy tales, for in fairy tales you are all right and can do anything if you don't do one certain forbidden thing.

But if it was a nurse, she was very wise, and if it was children, they were very sensible : for there is something in it.

There are lines in the Road of Life that we must not trample upon. In the Bible God says, ' Walk *in* my statutes,' not '*on* my statutes,' and the word for statutes means 'a line.' God, in His Commandments has drawn certain lines, and we must keep inside them. In the Book of Proverbs we read, 'The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.' Now the word which means 'integrity' comes from a root which means 'complete' or 'whole' ; and the word which means 'perverseness' comes from a root which means 'to join together.' So here is something like the game of lines and squares in the Bible itself. In all things we are to be 'on the square,' as we say. If we are not, if we set our feet on the lines which God and man have set, there will be trouble for us.

But is this true ? Of course it is. There is a line called 'reverence for old age.' Nobody admires a child who steps on that : in fact, in the Bible there were some children who called impudent names at the prophet Elisha, and bears got them, she-bears, too !

There are lines called 'courtesy' and 'patience,' and Dr. Johnson, though he wouldn't step on the lines on the pavement, stepped so often on these lines that people said he was an old bear, and to *be* a bear is worse than being eaten by bears.

There is a line which is written, 'Thou shalt not covet.' Judas stepped on that, and a horrible black monstrous thing called Treachery came into his heart so that he betrayed his Lord, and killed

himself. Always if we trample on the Commandments of God there is some ugly result ; beastly habits, brutal passions, savage tempers, animal desires, get hold of us.

So long as the lines and squares are only on the street, it is a fine game ; but when the lines are on the Road of Life, the Commandments of God, and the rules He has given to guide our feet in the way of life, then it is deadly earnest. 'Ponder the path of thy feet,' says the wise man in Proverbs. 'Walk in the way of my statutes,' says God.

If we so walk, we can walk without fear. Always and at any cost be 'on the square.'

The Christian Year.

FOURTH SUNDAY AFTER EASTER.

The Lord's Servant shall not strive.

'He shall not strive, nor cry ; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.'—Mt 12^{18, 20}.

These words form part of the prophecy of Isaiah regarding the Servant of the Lord ; and whatever may have been their original application, they have certainly found fit fulfilment in the life and character of Jesus Christ: They are quoted by the Evangelist Matthew, however, almost apologetically, and as an excuse for some unexpected conduct on the part of the Master. The occasion was the healing of a man on the Sabbath day.

But there is much more in these words than an occasional excuse for occasional conduct on the part of Jesus. They represent a deep-rooted principle of His life—a policy which regulated His whole earthly career. The mission of Jesus was to save rather than to destroy, to build up rather than to pull down.

1. 'He shall not cry, nor lift up, nor cause his voice to be heard in the street.' Such is the Revised Version rendering of the passage in Isaiah, and the words are very vivid and emphatic. A rough and idiomatic English translation would be something like this : 'He shall not scream, nor make a noise, nor advertise himself.' There is nothing loud, hysterical, or self-assertive about the method of Jesus. He is too wise and strong to descend to such devices, and the Spirit of God that is in Him will not suffer Him to use the means loved of men. There is nothing in Him of the demagogue or the agitator ; the Kingdom of God cometh not with observation. The Pharisees, with their scrupulous piety and their hedge round the Law, were an

abomination to Him, and yet it was not until the very end of His career that He came into open opposition with them, and denounced them. He preferred to construct before He pulled down. He knew when to be silent and when to speak. He felt that it was better not to testify at all than to testify at the wrong time and in the wrong place. His real triumphs were not won in the streets or before the eyes of men, but in the wilderness, on the lonely mountain-side, in the little house at Bethany, or in the Garden of Gethsemane.

When His adversaries raged and plotted He was calm; when His judge bullied Him He was gentle and courteous; He turned His cheek to the smiter; and when they mocked His dying throes He prayed, 'Father, forgive them; they know not what they do.' From first to last He showed the same spirit; His strength was in gentleness and His greatness in humility.

But what exactly does this example mean for us? The very fact that the result of this policy for Jesus was the scourge and the Cross and the malefactor's grave shows that it is far removed from some of our pusillanimous imitations of it. As a matter of fact, the example here for us is not so much one of policy as of temper. We have to testify to the truth as it is in Jesus, and we have to oppose the spirit and the works of this world. But everything depends on how we do it. Our witness has to be to truth, not to ourselves, and our strife with evil has to be effective rather than loud.

There is no room in religious work for excitement, though there may be ample scope for earnestness and enthusiasm. Self is the first demon that needs to be exorcised, and meekness is the first necessity. If a man is forced to the front let him stand there and hold his ground in God's name, but let him never lift a finger to obtain the place for himself. In quietness and confidence is our strength. Our work may never be heard of on the lips of men; it may be carried on in poverty and disappointment and tears; it may show all the features which the world counts as those of failure; and yet for that very reason it may meet with the approval of the Master who did not strive nor cry. And on the other hand, our work may show very large in statistics; we may command the ear of a crowd and the praise of men; but if it be known as our work, and if we are exalted by it, then it will scarcely win the approval of the Christ who humbled Himself, and would not lift up His voice in the streets. This does not mean that all our modern methods are vitiated with this taint, but the danger in them is great.

2. 'A bruised reed shall he not break, and smoking flax shall he not quench.' These beautiful words imply that the same gentle and patient spirit which regulated the public policy of Jesus regulates also His more personal dealings with men. Even the crushed reed of a broken and ruined life, which most men would throw away as worth nothing, He will try to straighten and set up again; and the smouldering wick of a half-formed purpose of good He will not deaden, but fan and cherish into new warmth and brightness. The metaphor is a very fine one, and admits of a wide application. It is often regarded as referring in the first instance to the attitude of Christ to the heathen world around Him, and has been explained thus: 'This is the singularly humane and compassionate view the prophecy takes of the Gentiles; they are bruised reeds and expiring flames. . . . What the prophecy may refer to is the human virtues, expiring among the nations but not yet dead; the sense of God debased by idolatries but not extinct; the consciousness in the individual soul of its own worth and its incapacities, and the glimmering ideal of a true life and a worthy activity almost crushed out. . . . This flickering light the Servant shall feed and blow into a flame.' So in all our dealings with the heathen world, and in seeking to convert men to the gospel of the Prince of Peace, we shall do well not to ignore the good in them if we would replace it by a better.

But this missionary application of the words of the prophet is by no means the only one or the best. A further thought here is that Christ looks upon men with other eyes than ours; that He sees good in them, and cherishes hope for them where we fail to do so; and that all the good He finds in them He will use for His own ends. There is something truly Divine and very consoling to our weak humanity in the invincible belief of Jesus that men are capable of being saved. In that belief He came into the world, and for it He suffered and died. The sin that you do may cut you off from men, may drive you out of respectable houses, may make you an outlaw and a vagabond in this world, but it can never cut you off from the pity of Christ.

And the same is true of those who are hard-pressed in the battle of life, of those who labour and are heavy-laden. Trouble can scotch but it cannot kill, and Christ is stronger than all the forces of this world. He will not add by the weight of a hair to the heavy burdens that men carry. His yoke is easy and His burden light. When fortune has vanished, and health is impaired, and the spirit is broken, and the world frowns—then He can do

His work, and bind up our bruises, and pour oil into our wounds, and give a new foundation to faith and kindle hope afresh. The Good Shepherd gathers the lambs in His bosom, and gently leads those that are with young. 'Come unto me,' He says, 'all ye that labour and are heavy laden, and I will give you rest.'

And if it be but a faithless spirit from which we suffer, He shows the same tireless patience and the same restoring grace. When the flame of Divine life in us is faint and flickering, He will fan and cherish it till it grows bright and strong. 'The bruised reed shall he not break, and the smoking flax shall he not quench.'¹

FIFTH SUNDAY AFTER EASTER.

The Laws of Prayer.

'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'—Mt 7.

If God is absolutely good and absolutely wise, if He knows all with absolute knowledge and does all with absolute power, where is there place in His government for the interference of ignorant, erring, foolish mortals? God deals with us as with children, and the law which is above every law is the law of love. But must not love itself refuse to accommodate its wise purposes to our unwise desires? If God's rule is already the wisest and the best, must not love, even for our sakes, guard it from our foolish interference? Yet, if God really deals with us as with children, might not a law of prayer itself prove to be part of this wisest and best rule?

This law our Lord here enunciates. It is no sanction of wandering desires or worship of our own wills, but just the highest example of the great law of sowing and reaping. It sets forth three methods of God and three stages of our own prayers; and by considering them, we may see, not only how God answers prayer, but how no prayer goes unanswered.

1. Prayer is spoken of as an asking in order to receive. If we ask, we receive without condition made or exception admitted. This is the first law—the *Law of Receiving*.

There are doubtless definite and direct answers to prayer; and, if we asked more simply and with greater faith, we might all be surer of God's hand in the events of our lives. But we have also the highest examples to warn us not to expect, in any uniform, immediate, or visible way, the thing we ask. Paul thrice besought the Lord in vain that the

messenger of Satan to buffet him should depart. A still greater than Paul, even He who uttered this saying, cried, 'If it be possible, let this cup pass from me': and it did not pass. The Cross was the only answer to His prayer. It is the answer to many prayers. Perhaps no one rightly prays in Christ's name without realizing that it may be the answer to any prayer.

Yet we may not say that either asked and was denied. Paul's desire to profit by all experiences was greater than his desire to choose what any experience might be. The Master's wish that God's will should be done was far above any wish to be spared the agony necessary for the doing of it. When God's will was done, for His glory and the good of man, Jesus had nothing in His heart but utter submission. This distinction between the wish of the moment and the unwavering purpose of the life must ever be kept in mind.

Prayer, as the hymn says, is 'the soul's sincere desire.' Nay, 'sincere' is superfluous. All desire is sincere. Only the utterance of it can be insincere. Every longing is a prayer; and our most effectual, fervent prayer is our strongest longing. But, if that is so, for what have we prayed? For everything, base as well as noble, we ever set our hearts on. If this be the meaning of asking, is our Lord's assertion so certainly contradicted by experience? Do we not all, in a quite amazing way, receive in the line of our desires? And beyond this life is eternity, with the answers which still await our longing. Our highest aspirations alone may be its promise, but none of our desires may be wholly unanswered.

All we have willed or hoped or dreamed of good shall exist.

And though the good only may be everlasting, may not the evil also have a kind of immortality? 'As the fins of a fish foreshadow that water exists, or the wings of an eagle in the egg presuppose air,' so every longing of the heart foreshadows some kind of realization. That is a universal law; and it is the laws of the spirit, and not of the body, which endure.

Strange mystery of the soul of man made in the image of God, strange power of his asking, strange intimacy with the working of the Eternal! To whatsoever we ask the answer is so sure that for it we need have no concern. Our one need is to be taught to ask truly in Christ's name, so that all our desires may be wholly according to the Father's love and the Father's wisdom.

2. But, if we receive what we ask, we do not receive it at our own time and in our own way.

¹ W. B. Selbie, *The Servant of God*, 223.

Yet it is not the whole truth when we say it is at God's time and in His way. That is not adequate, because it is not His mere pleasure which determines either His giving or His withholding. The law of receiving is suspended only by a higher law—the *Law of Finding*.

God, we too readily assume, must speak, and man simply receive. But it is not so now, and never has been. God is wiser, more patient, and, above all, more magnanimous. 'It is,' one of the Proverbs says, 'the glory of God to conceal a thing, but the honour of kings is to search out a matter.' To give this regal glory, God conceals. He would lift us up and crown us, in the glory of His own discernment, over all His works.

Nor is the supreme revelation, the Word of God Himself, an exception. Even His sayings and doings are valueless till, by seeking, we find them for ourselves anew. His truth may be the most familiar thing in life yet have no real existence for us, even as a man might plough all his days with the gold shining in the furrow, yet die in poverty. Christ's demand still is, 'Seek, and ye shall find'; and those He never fails are the seekers after God.

Only what we seek shows what in our own hearts we are, and prophecies what, in the end, we shall be. Wherefore, even more than in what we ask, it is the wings of the eagle in the egg. Even in time, the best of life is finding what we seek; and, in the day when our real spiritual world disentangles itself from the fashions and shadows of time, we shall find the rest. There need be no uncertainty about finding. The one fear is that the thing we have been seeking may prove ashes for bread, corruption for life, darkness for light.

3. This law of finding, however, is limited by a still higher law, which is the *Law of Discovering*—'Knock, and it shall be opened unto you.'

This is the law which requires the long delays to which we are all subjected and by which so many are discouraged. For many weary years we may stand faced by doors which never open to our knocking. If we have accepted no denial, if delay has only enlarged our measure of blessings beyond our present knowing and increased our urgency, then we have most truly waited upon God. Such persistent knocking at the door of life's mystery is the deepest, the best attested, the most efficacious utterance of the heart, the only form of prayer wholly adequate to God's infinite and eternal purpose with the souls of men.

To knock that it may be opened unto us is more than to receive what we know we desire, and more than to find what we know we are seeking. It is

the awaiting of a discovery of truth and beauty and goodness beyond all our knowing. Yet it is not a mere expectation of lighting upon, by accident, something wholly unanticipated and strange. Like all discovery, it is at once beyond our asking or our seeking, yet the receiving of our heart's desire, the finding of what we have ever pursued. It is the unexpected, yet the realization of our expectation; the strange, yet with nothing stranger in it than its familiarity.

When Kepler, after years of study, discovered the true orbit of the planets, it was a new revelation to lift up his heart in wonder and adoration, but, while it had the marvel of the unexpected, had it the strangeness of the unanticipated? Rather would it appear merely simple and beautiful and right, the natural order of his disordered ideas, the perfection he had ever followed, so fitting as to leave him amazed at ever having thought that God's way of working was different.

All our days God is opening doors for those of us who continue knocking, but the blankest one at the end is also the widest. When it opens, it will be in the largest sense upon what it has not entered into our heart to conceive. Yet may there not be, in a still deeper sense, nothing new? Shall we not find ourselves still on the old road, with nothing altered except the opening of the gates which obstructed our vision? Life will stretch before us with a vast and hitherto unrealized meaning, but will it not also be just the old life, with its meaning the fulfilment of life's foreshadowings and its blessings the natural satisfaction of our gropings?

We shall then know that our greatest, truest, most efficacious prayers were neither our petitions for what we thought we needed, nor our reaching out after what we thought our goal, but what the Apostle calls the groanings that cannot be uttered, the ceaseless unrest for what was, in this world, ever beyond our knowing.

God keeps us waiting and dissatisfied and unblest, not because He would not gladly satisfy our desire and reward our seeking, but because His is a larger love which would give us a still higher possession on the better title of our own discovery. In that confidence let us pray—asking, seeking, knocking—knowing the blankest door of His seeming denial to be only the barrier that will open upon His fullest manifestation. So shall we pray, not only when we worship together in the sanctuary or kneel at our private devotions, but by a whole life of trust, of dependence, of thanksgiving, and, above all, of waiting at the door of life's mystery, which is life's prophecy and hope.¹

¹ J. Oman, *The Paradox of the World*, 280.

SUNDAY AFTER ASCENSION DAY.

Enlarging Knowledge.

'Then shall we know, if we follow on to know the Lord.'—Hos 6³.

There are certain definite stages in this enlarging knowledge of the Lord which can be clearly marked. They are set down for us in the New Testament. Let us consider them, then, in their order.

1. The first stage is *the knowledge of the risen Lord*. It is a great gift of God's grace to believe in Christ who lived and died. It is a transforming experience to know Christ who not only died but rose again. The closing pages of the Gospels show us men whose religion was but a tender memory. Its most sacred spot was a grave with a stone set upon it. Their hopes were only the wreck of vanished dreams. Suddenly there rings in the ears of this little band of dispirited men and women the cry, 'The Lord is risen!' From that time they rose up to a new plane of knowledge whose sublime significances filled them with awe and roused them to rapture. The glory of the risen Lord and the solemn certainty of His haunting presence paled the words and deeds of Galilee and Samaria.

The power of this knowledge of the risen Christ works like a spell. Literature with its prophetic instinct has divined its significance. Even Goethe, tinged though he was by pagan ideals, makes the bells of Easter Sunday morning ring in new hope to the heart of Faust awaiting his doom. Goethe realized that the Lord who rose again victorious over sin and death could bring back the most desperate wrong-doer from the gates of hell. A nobler poet than Goethe has set this truth in a still clearer light. In the poem he calls 'Christmas Eve and Easter Day' Browning declares that the risen Lord is the fundamental fact of his faith. A doubt which was almost despair had seized upon him. The evidences of the faith no longer held him, and all the offices of its worship provoked distaste. He traces his ascent from that experience of a night of storm on the moor when he saw

the sight
Of a sweepy garment, vast and white,
With a hem that I could recognize,

up to that more splendid certainty when

The whole face turned upon me full.

Browning had become conscious of the risen Lord, and his words rise to a height of self-forgetting passion that even he seldom attains.

More convincing and more illuminating, perhaps, is the witness of humbler believers—simple men and women who began by seeing only the gentle Jesus of the children's hymn, or dwelling upon the deeds of Him who went about doing good, or rising no higher than to revere the mystic of the Mount of the Beatitudes. In some hour of quiet brooding or on some day of overwhelming sorrow they realized that Christ was risen, and was near, tender, waiting for a word, watching for a look, swift to strengthen and to help. They had followed on to know the risen Lord.

2. The second stage is *the knowledge of the ascended Lord*. We enter a rarer atmosphere here, and we touch a more difficult truth. We are lifting up our eyes to the cloud which received Him out of their sight, and seeing the throne above it. Seldom does any young believer, even although assured that Christ is risen, attain with confidence to a sense of the ascended Lord. The early believers grew slowly into that certainty and still more slowly into its power. As it became the sure possession of their hearts, they were almost intoxicated by the thought that Christ is Lord of all. We see Stephen, as he dies in the field of the outcast, lifting his eyes to behold Jesus on the right hand of God. We see Paul in his prison strengthening his soul with the assurance that Christ must reign until He has put all His enemies under His feet. All the great believers have seen this sight, and all the most splendid services have been done under its inspiration. Every great preacher has a constant vision of an exalted Christ. His victorious optimism ebbs and flows as the certainty of the ascended Lord becomes dim or shines out in transforming power.

There are times when the one assurance the Church needs is to see Jesus on the right hand of God. There is so much amiss in the world, so much sorrow and pain, and the tears are not wiped away. The victory of righteousness is so costly, so broken, and so slow. Yet even in our dullest hours the vision of our Lord on the throne sends a flood of buoyant energy through our veins. There is a poem by Walt Whitman which illustrates this power of an assurance of an ascended Lord. He is recalling the famous march of Sherman through Georgia to the sea. He remembers that, when a soldier in the ranks, he passed an old, half-blind negro woman sitting by the roadside. Never did she expect to see freedom given to her race. But as the soldiers passed on in their victorious march she realized in her own poor, wondering way that a new power was ruling in the land, and that,

however long and blood-stained the struggle might yet be, the end of it was liberty to the slave.

Who are you, dusky woman, so ancient hardly human,

With your woolly-white and turban'd head, and bare bony feet?

Why rising by the roadside here, do you the colours greet?

Me master years a hundred since from my parents sunder'd,

A little child, they caught me as the savage beast is caught,

Then hither me across the sea the cruel slaver brought.

No further does she say, but lingering all the day,
Her high-borne turban'd head she wags, and rolls
her darkling eye,

And courtesies to the regiments, the guidons moving by.

3. The third stage is *the knowledge of the indwelling Lord*. There is a sense in which the knowledge of the ascended Lord seems to remove Him far from us and to make Him a distant and almost absent personality. But we follow on to a knowledge which brings Him nearer than before. We no longer know Christ 'after the flesh.' As Paul says, 'The Lord is that Spirit.' Spirit can touch spirit, spirit can dwell with spirit, spirit can interpenetrate spirit, with the swiftness and instancy and power of thought and desire and passion. The writers of the Epistles, therefore, speak of Christ not only as risen, and ascended, but as formed within them, pulsing within their wills, becoming the energy of their lives, enshrined in their hearts, indwelling within the temple of their spirits.

When the longing for God and a sense of His love is a spring of desire in our hearts, when the beauty of holiness in Christ has risen upon us with the rapture of a new dawn, we know that Christ dwells within. While we worship, while we serve, while we suffer, or while we pray, we find that the Lord is within, and we enter into the knowledge of the indwelling Christ. Myers has engrossed that experience in an impassioned verse when he makes St. Paul cry:

Then thro' the mid complaint of my confession,

Then thro' the pang and passion of my prayer,

Leaps with a start the shock of his possession,

Thrills me and touches, and the Lord is there.

After a brilliant course at Yale, Horace Bushnell turned aside from a career of the highest promise to

preach the gospel to a little congregation of believing men. He turned aside because he had entered into 'the secret of the Lord.' Some fifteen years later he followed on to know the Lord. He lost his only son, and in that hour of keenly felt trial his holden eyes were opened and he saw the risen Lord. In succeeding years he passed on, as all men do who are sure that Christ is risen, to the conception of the ascended Christ. But five years later, as he expresses it, he 'passed a boundary.' Christ has been pressing in upon him with a gentle and insistent sense of His nearness. He came down one February morning, after a night of quiet wakefulness, with a new light on his face. When one asked him, 'What have you seen?' this preacher of Christ for over twenty years replied, 'The gospel!' He sat down to pour the treasures of his new experience into a meditation on the words, 'Until Christ be formed in you.' He proclaimed as a revelation from the Spirit of God his new knowledge of Christ as the indwelling, energizing, and sanctifying life of the soul. A new serenity of spirit and a wondrously sweet sanctity marked his after-years.

The secret of the Lord is not consummated even when we know His indwelling. We do not yet know as we are known. Yet no higher knowledge shall be given to us here. 'Now we know in part,' writes Paul, 'but then shall we know even as we are known.'¹

WHITSUNDAY.

The Pledge of God's Honour.

'God, who hath . . . given the earnest of the Spirit in our hearts.'—2 Co 1².

The thought underlying these words was a familiar one to the Apostle Paul. He uses these very words on several occasions, and where he does not use these very words, the thought which underlies them is present to his mind. Thus he speaks in a certain place of 'the testimony of our conscience,' and once again of 'the Spirit bearing witness with our spirit that we are the children of God.' You will find that there is one tone, one note in all these passages. You will find that as this thought comes over the Apostle's mind, every other feeling leaves him suddenly, and he becomes confident, hopeful, happy. The pressure of things becomes easier, things begin to look different—it is as though some Holy Presence at that moment came into a room, and by its own invincible goodness subdued all things to its own quietness and dignity.

¹ W. M. Clow, *The Secret of the Lord*, 342.

Now what is this thought which could so soothe and fortify the Apostle's soul? Is it not just this—that in all circumstances he has it in his power to fall back upon God? 'We have the earnest of the Spirit.' We have God working within ourselves. We have the living God in our hearts, God living in our hearts; and that removes the terrible fear to which we are tempted in our discouraged hours. The Apostle was sure of God, and to be sure of God is to be sure that all God's will shall yet be done. What if this happens only at length, only at the end of the days! If it happens so it must be that that and no other was the will of God. And so his spirit leaned back upon God; he felt for God's hand, and found it near, and the anxiety about himself and about the future passed clean out of his mind. He was anointed for the battle; he was prepared to wait. Now this is a way of looking at our life which we also shall have, sooner or later, to take up. We, too, must be able to fall back upon some inward and personal confidence, and there to stand as it were upon a rock. We, too, shall have to learn to trust to the earnest of the Spirit. This, indeed, is just the life of faith or the spiritual mind. Without it we are not religious at all.

'The earnest of the Spirit.' The word translated 'earnest' was a word used only in business transactions. It was a Phœnician word coined by the Phœnicians, the founders of trade in our modern sense. It meant a portion of the purchase money—the pledge on the one hand that the transaction was settled once for all, and, on the other, that the remainder of the money would be paid in course of time. If the man who gave you the earnest (*arrhabo*), the pledge, was trustworthy, then you were in as good a position as you would be if you had received the entire amount in your hand.

Let us take three matters, concerning which it is of the utmost necessity that we have, each one of us, trustworthy and abiding convictions; and these convictions take root only in lives which are within the daily illumination and control of God.

Take these three great matters, then, concerning which we must each have a private faith and confidence—the *being of God*; the *salvation of our soul*; and our *personal existence after death*. Those three matters are, indeed, not to be separated. Yet we can separate them in our thoughts, and a man is not really alive who has not arrived at some doctrine or belief concerning these great matters, by which belief he is shaping his present life and anticipating his destiny. With regard to these, how true it is that we have only the earnest of the Spirit.

Take the supreme matter, *the being of God*. What do we know of God? How are we to know what He is? How, indeed, are we to know that He is? We may ask men, as Isaiah did, 'to lift up their eyes on high and see who hath erected these things, that bringeth out their host by number.' We may bid men open their eyes to the majesty of the night-sky, to the beauty and order of the created world. We may bid a man consider what a piece of work he himself is. We may ask men, in short, to think, knowing that if they think on and on they will arrive at some notion about God, by whom all things stand fast. But the Apostle takes another way—a way, too, that is more likely to bring conviction in these very days of ours. He bids us trace the outlines of God's character in His dealings with us privately. Has God come near to us? Has He interrupted us, showing us that we do not belong to ourselves, but are here to obey Him, here to do or to bear what He decrees? Does night fall upon our spirits the moment we have done some wrong? And does not night stay with us until we bend our stiff heart before God and ask Him to pardon us and give us peace? When we pray, when we ask for strength to go on beneath some load, it may be, which we know we must bear, do we really find strength? If we had any experience of such visitations, we have the earnest of the Spirit—the Spirit bearing witness with our spirit that we are the sons of God. God has in these things given us His pledge; the rest will come.

There are times when, as we consider the world in which we live, and how it seems to give the lie to all our deepest hopes for it, the cry breaks from us, 'O Lord, how long?' But be still, my soul, it is not for thee to know the times and the seasons. Has not God given thee the earnest of the Spirit? To have faith is to be faithful to that.

What ground of confidence have we that *our soul shall be finally saved*, that it shall rise steadily through all its experiences to God? Who is there—among those who are really seeking to please God—who has not been humbled and ashamed to find that unworthy things were still alive within him, ready at a moment to master him? Our inward life is so complicated, so subtle, that it is often difficult for us to say that we have made progress, that we are more steadily and habitually Christian in our disposition. One day our feet are on a rock; we feel sure of ourselves, of our outward behaviour, and of the very temper of our mind: next day our feet are on miry clay; we struggle and lose ground, and are full of unhappiness. Where, in such a case, is our confidence that some abiding

good is surely coming in spite of many a disheartening sign? We fall back upon God, who is working within us. Whatever we have felt of His influence, we hold as an earnest, as a pledge from Him of our eventual deliverance. And so, in days when we are troubled, as indeed we should be troubled, by our personal failures, by our low aims and unsteady obedience, let us remember that our confidence is in God; in God, who was behind such improvement as we could ever claim. A man gets back his confidence when he reminds himself that his salvation does not depend upon his grasp of God, but upon God's grasp of him.

The profoundest question which can engage us is the question of *our personal immortality*—the question which Job raised when he said, 'A man giveth up the ghost, and where is he?' The truth about this great matter is hidden from us in many of its aspects. We cannot see into the world of spirits; we cannot hold fellowship except by faith with those whom we have loved and lost. Where, then, shall we rest our confidence that we shall survive the disaster of death and shall go forward into a closer life with God? There are reasons and reasons which may be given to strengthen our

instinctive belief in our personal existence after death. But these are not what the Apostle means when he speaks of 'the earnest of the Spirit.'

The belief in our own immortality can never be a real conviction—it will be at best a kind of hearsay—until we base it upon the earnest of the Spirit; until we feel the soul growing within us, aspiring towards God, protesting against the dominion of the carnal mind; until we feel that we have that within us which this present world cannot satisfy, we are not using real words when we speak of immortality.

Only they who have the earnest of the Spirit are quite sure of immortality. And this they know, because even now they feel that they are living unto God. They feel that God is moulding, making, unmaking, remaking, casting down, and building up their life in its secret and immortal parts. 'If God lives, I shall live,' they say, 'and live with Him. If Christ lives, then when my soul is set free by death to choose its own place, it will hie away to Christ like a bird to its nest. He will call, and I will answer Him. He will have a desire to the work of His hands.' We know that another life awaits us, because even now we hold communications with it.¹

¹ J. A. Hutton, *The Fear of Things*, 157.

Recent Foreign Theology.

German Theology.

FROM the pen of Professor Traub we expect vigorous and lucid argument, and this brief treatise¹ satisfies our anticipations. The subject is old but ever new. Opening with some most relevant pages on the paradox or perversity of Barth's theological estimate of history as the medium of revelation, Traub proceeds to a scrutiny of the positions of Troeltsch and Schweitzer. The obscurities of both are faithfully dealt with. The conclusion reached is that rationalistic, speculative, mystical theologies, as well as that affiliated to the Comparative Science of Religions, can view historical criticism of the Gospels with comparative equanimity; for none of them needs the historical Christ as the foundation of faith, so that to them it matters nothing whether He be proved quite unhistorical, or, at the other extreme, be made the mere prisoner of His age. On this there follows a sympathetic review of the

¹ *Glaube und Geschichte*, by Friedrich Traub (L. Klotz Verlag, Gotha, 1926. Pp. 61. M.2.50).

Ritschlian leaders and, in addition, Kähler and Heim, which lays stress on their common conviction that historical research cannot form the basis of faith, first because it yields nothing more than probabilities (however high), and secondly because the saints would thereby be brought into an intolerable dependence on the scholars. This result Traub confirms by a short but telling criticism of the *formgeschichtliche* method, as practised by Bultmann.

Traub next sets forth in positive fashion his own belief that the Christ of history is the foundation-stone of faith. We can know Him directly as one with God, as filled with moral majesty, as the Lover of the sinful. The impression made on earnest minds by that picture of the Saviour which lives and works on in the Church is such as to authenticate itself. Seen as He is, He becomes a present reality to conscience and heart. This signifies that while our certainty of the historical revelation is not gained through research, it is not unrelated to it. If the non-existence of Jesus

could be proved by the historians, it would be all over with faith. But such proof can never be furnished, for the irresistible impression of His reality renders any attempt of the kind wholly unconvincing. Attention might have been called to the circularity of this argument, which is not a weakness but a strength.

Traub closes his stimulating pamphlet by reminding us, as Herrmann used to do, that historical science may do good by knocking away false supports of faith, as well as by animating and enriching the faith which it will not, if it is wise, attempt to demonstrate.

From the firm of Leopold Klotz comes also an attractive anthology of modern German poems about Jesus.¹ To lovers of lyric poetry this book will be welcome alike for reasons of faith and of art. In addition to well-known Catholic and Protestant verse, the work of naturalistic writers has been included; the late Leopold von Pohlenz, whose sympathies leant to naturalism, is represented by a striking piece which protests against the weak and amiable pictures of Christ which we have too often had to endure. In all, fifty-one authors have been chosen, from Hölderlin to our own day. Of making anthologies there is no end, but for this one at least justification can be pleaded. The book is full of a reverent love for Christ.

Wittig's 'Life of Jesus'² differs widely from all others. Certainly in its external fortunes it stands by itself. Shortly after its publication by a Catholic firm it was placed on the Index; and in the summer of last year the author was excommunicated. He taught formerly as a Professor of Church History; here he writes as a poet in prose. To a large extent the book is autobiographical; Wittig's boyhood, student years, and subsequent career are narrated—more or less freely and imaginatively, one supposes. But with all this warp there is intertwined as woof the life of Jesus, on the mystic principle that Jesus and the Christian pass through the same experiences. The second volume, however, keeps somewhat closer to the Gospel narrative. Wittig writes with simplicity and beauty. Many passages in the Synoptics have a new light flung upon them. Throughout we are in contact with a fresh and joyous piety, to which Christ is everything; at times we are brought up short

by infelicitous efforts to be wise above what is written.

This³ is a careful study of Calvin's relation to St. Augustine in the field of sacramental teaching. Calvin had an independent position among Reformation thinkers, but he seems to have attached high importance to being on the same side as Augustine in this domain, and quotes him with great freedom. He appeals to him, for example, regarding the distinction, yet close relation, of *res* and *signum*, the inefficacy of mere outward reception, the possibility that God may bless altogether apart from sacraments, and the merely relative necessity alike of Baptism and the Eucharist. They agree in thinking on the subject more deductively than inductively; in holding that grace is *offered* in the sacraments—this is what they mean by objectivity—but only becomes ours through faith; in urging that the sacrament is God's instrument but not His representative; in denying that the unbelieving receive orally a Divine gift, even though only to their hurt. For both, the sacraments are parallel to the Word and bestow no blessing new in kind; what they do, rather, is to make the realities possessed by faith more vivid and apprehensible. Christ's presence is brought home to faith by the action of the Holy Spirit; in fact, the Spirit may in a sense be called the true *res sacramenti*. But neither, obviously enough, held a symbolic or psychological view; Christ is present in the Eucharist, for example, as Himself all the grace we need.

These principles of their sacramental thinking are elucidated by Beckmann in a long, scholarly chapter; thereafter they are exemplified in a discussion of Baptism and the Lord's Supper. Beckmann has difficulties over Baptism, for Augustine and Calvin were here fronting different antagonists. Also it is a realm in which Calvin shows himself much the more accomplished theologian. But in a fine chapter on the Eucharist Beckmann has no difficulty in exhibiting a fundamental harmony between the older thinker and the later. Thus he points out that both assert clearly—(1) the strict localization of the flesh of Christ in heaven; (2) the absence of any direct relation of the symbols to the flesh and blood of Christ; (3) the actualization of the presence of Christ through the Spirit to faith. For Augustine as for Calvin the presence of Christ in the Supper is a special case of His continual presence with believers.

³ *Vom Sakrament bei Calvin*, by Joachim Beckmann (Mohr, Tübingen, 1926. Pp. viii, 165. M.5.40).

¹ Röttger, *Moderne Jesusdichtung* (M.6).

² *Leben Jesu in Palästina, Schlesien und anderswo*, by Joseph Wittig. 2 vols. (L. Klotz Verlag, Gotha. M.12).

Augustine's opposition to a realistic view of the Eucharist is very strong. But he, like Calvin after him, put the centre where it ought to be: what we have in the Lord's Supper is *communio cum Christo*. And both drew the bond closely between our sacramental relation to Christ and to the Church, which is His Body. Calvin, as Beckmann concludes, was in vital touch throughout with St. Augustine's mind, as the Mediæval Church was not, nor the followers either of Luther or Zwingli.

On the whole, Beckmann's work is accurate and luminous, and the growing body of students busy with the investigation of Calvin's theology will hail its publication gratefully. And that he has in general made out his case will, I think, hardly be questioned. But he vainly attempts to deny that Calvin affirms the reception of the substantially present flesh of Christ. This is not in accordance with all the evidence. In his Tract on the Supper, for instance, Calvin writes: 'On receiving the sacrament in faith we are truly made partakers of the proper substance of the body and blood of Jesus Christ.' 'Christ descends to us,' he says in the *Institutes*, 'that He may truly quicken our souls by the substance of His flesh and blood.' This was a modification, not for the better, of his attitude in the first edition of the *Institutes*, where it stated explicitly that the very substance of Christ's body is *not* given. The truth seems to be that in the higher reaches of his theory Calvin put forward certain speculations which have little real meaning, and which he himself must have been at a loss to understand. Failure to bring this out is the chief weakness of Beckmann's book. Another defect is the extraordinary number of errors in the printing of the Latin citations. Of these there are many more than have been mentioned in the list of *corrigenda*.

Edinburgh.

H. R. MACKINTOSH.

Professor Rahlfs has planned an edition of the Septuagint in sixteen parts, of which the first part, dealing with the text of Genesis, has just appeared.¹ Every student of the LXX will welcome this volume by this distinguished scholar. After an introduction in which he reminds us of the long history of the LXX—the oldest MSS. of it being separated from the original text by half a millennium—and offers a brief but happy characterization of the constituent parts of Origen's Hexapla and the Lucianic recension, he deals in detail with the MSS., giving a

¹ *Septuaginta: Genesis* (Privilegierte Württembergische Bibelanstalt, Stuttgart; Mk. 3.50).

highly interesting account of a long fragment of Genesis (known as 911) which was purchased by Karl Schmidt at Achmin in Upper Egypt in 1906, and a photograph of which was placed at Rahlfs' disposal by Professor Sanders of Michigan. One feature of this MS. is the use of a horizontal stroke to indicate certain omitted letters—very frequently *ν* (e.g. *πᾶτα* for *παντᾶ*), but also *ς* (e.g. *τῆ*), *υ* (e.g. *μῶ*), and even *α* (e.g. *ποιμνῖ*), *ι* (e.g. *κᾶ*, *ἐκῆ*), and *ω* (e.g. *χρῶν*). Another feature is the confusion of the vowels (e.g. *πρόσωπον* for *πρόσωπον*). Rahlfs' method in printing his own text has been not to follow any particular MS. but to adopt the reading which in view of all the MS. evidence and of the Hebrew original seemed the most probable. He even—perhaps wisely—has unhesitatingly incorporated in his text emendations which in his judgment were certain: for example, in 15¹⁵, against the evidence of all the Greek MSS., he reads *ταφείς* (for *חקר*) instead of *τραφείς*. He also has interesting remarks to make on the accentuation of proper names. Altogether he seems justified in claiming that the text as thus restored is substantially better than that of any previous edition.

Die Geschichte der ersten Christenheit,² by Professor A. Schlatter, recalls, though on a more elaborate scale, Professor E. F. Scott's recently published book on 'The First Age of Christianity.' It is an attempt to recover the living movements that lie behind the earliest Christian literature and to show how central is the disciples' experience of Christ for any adequate explanation of the origin and development of the Early Church. The problems presented by the various churches, for example, of Galatia and Corinth, and by the conflict with Judaism and Gnosticism are vividly sketched. There are interesting chapters on the development of the early Christian service, on the new gospel, etc. The book is all alive. Resting as it does upon the solid basis of mature scholarship, it also pursues incidentally a practical end, as it is the author's desire to recall the modern Church to the ancient ideas and ideals which are so powerfully present in the Early Church, and which, he believes, should be normative for the Church of every age.

Any adequate study of the history of religion must obviously include the religions of the primitive as well as of the cultured peoples. In the absence

² C. Bertelsmann, Gütersloh; Mk. 12, geb. Mk. 14.

of a literature it is in some ways more difficult to get at the former than the latter; but on the other hand, in the case of living races, there is the compensation that, with certain reservations, their religious ideas may be ascertained from the lips of the natives themselves. In a small but valuable book of fifty-eight pages,¹ full of quaint customs, native songs and prayers, and accounts often in the words of the native narrators themselves, Dr. Preuss introduces his readers to the ideas cherished by certain tribes of the American continent on such subjects as the dead, the gods, demons, magic, etc., which yield a fascinating glimpse into the primitive mind.

JOHN E. MCFADYEN.

Glasgow.

The *magnum opus* of Schweitzer appears in a fourth edition, evidence of its continued popularity—*Geschichte der Leben-Jesu-Forschung* (Mohr, Tübingen; M.21). No change, nor any addition, has been made upon the edition of 1913, which carried the history down to 1912. We all know, of course, that the distinguished author has since then been otherwise and far elsewhere busily engaged. But some friend or disciple might have been found capable of at least summarizing more recent work and criticism.

Of *Islamica*, a supplement to *Asia Major*, 'a Journal devoted to the Languages, Art and Civilisation of Mohammedan Peoples' (Verlag der Asia Major, Kurprinzstr. 14, Leipzig), we have received vol. i. fasc. 4, edited by A. Fischer, and vol. ii. fasc. 1, edited by E. Braünlich. The contents are very varied and of very unequal interest, although the standard of scholarship is uniformly high. In the second number before us we find the last article written by the English scholar, Edward G. Browne, before his death. It is entitled 'A Parallel to the Story of the Jewish King who persecuted the Christians.' In the same number is a most interesting study of 'Fables and Animal Stories in the Older Arabic Literature.'

W. D. NIVEN.

Aberdeen.

The Phenomenological Movement.

THIS volume² of one hundred and forty-eight pages is described as 'Étude sur la Théorie de la

¹ *Die Eingeborenen Amerikas*, von Konrad Theodor Preuss (Mohr, Tübingen; Mk.2.90).

² *Phénoménologie et Philosophie Religieuse*, par Jean Hering (Paris: Librairie Felix Alcan, 1926).

Connaissance religieuse,' and the author gives a brief account of it himself in the *Revue d'Histoire et de Philosophie religieuse*, 1926. Of this account the first sentence may be quoted: 'Our work, presented as a thesis for Licence in Theology at the Faculty of Protestant Theology at Strasburg, proposes to study the influence of the phenomenological movement, still little known in France, on religious philosophy. This is the reason why it is divided into three parts: (1) The crisis of religious philosophy; (2) The phenomenological movement; (3) The contributions of the phenomenological movement to the reconstruction of religious philosophy' (p. 73). As the movement referred to is as yet as little known in Great Britain as in France, the author is leading most readers into 'fresh fields and pastures new.' I have read his well-arranged, well-reasoned, well-documented, and well-expressed book with much interest and appreciation, and can most cordially recommend it as worth reading and studying. A brief summary of the contents, however, must suffice. He shows in the first part how religious philosophy, a philosophy which uses religious ideas, has passed into philosophy of religion, a philosophy of which religion itself is the object. The application of empirical psychology to religion has reduced the philosophy to the psychology of religion. As this psychology does not limit itself to describing but seeks to explain religion, it becomes a *psychologism*; that is, religion is conceived as a subjective phenomenon, and loses its objectivity, its reference to any transcendent object. Attempts to escape from this inevitable situation have been made by historicism, sociologism, pragmatism, and criticism (terms which explain themselves), but all in vain. The author believes that the phenomenology of which Husserl is the chief exponent, can offer a way out. In the second part of his book he accordingly discusses this movement. It is not so much either a system or a school as a method. What unites the representatives of this movement is 'the common conviction, that only by a return on the original sources of perception and on the discernments of reality therefrom derived can the great traditions of philosophy as conceptions and problems be appreciated, that only in this way can the conceptions be intuitively clarified, the problems be newly grounded on a basis of intuition, and then be resolved in principle' (quoted p. 36). To the idealist, realist, and critical solution of the problem of Knowledge Husserl opposes the *intentionalist*. 'In this view every elementary act of knowledge transcends itself in viewing a trans-

subjective datum.' No object 'exists, or does not exist only within the mind, but either in the sensible or the ideal order. 'The laws called *a priori* do not express then any subjective categorical form; they express essential properties of the real.' The data of knowledge have an essence distinct from their existence; and by an act of intuition or perception that essence can be apprehended. 'Phenomenology, in the wide use of the term, is the intuitive study of all essences which are accessible to us. In a narrower sense, it is the essential study of consciousness, which makes clear its intentionalist character' (*Revue*, pp. 75-76). The author recognizes some dangers in this movement, and compares it with Bergsonism; his judgment is on the whole favourable.

In the third part, accordingly, he seeks to estimate its influence on religious philosophy, and here he

makes special use of the works of Max Scheler. He notes that the 'phenomenologists refuse absolutely to rest their religious philosophy on psychology. They on the contrary replace the religious psychology, which shuts up a man in his subjectivity by the religious phenomenology, which replaces him in his original relations with the objects of his faith.' This phenomenology is not content to rest in appearances, it seeks to discover the *a priori* of religion, theology, and philosophy. By experience it shows us the way to reality, and the distinctive character of the experience does not discredit epistemologically the object of that experience (*Revue*, pp. 77-79). It is evident that this volume raises a fundamental problem for theology, and offers a worthy effort at its satisfactory solution. ALFRED E. GARVIE.

London.

The Parable of the Pharisee and the Publican.

BY THE REVEREND R. S. FRANKS, M.A., D.LITT., THE WESTERN COLLEGE, BRISTOL.

IN its present position the Parable of the Pharisee and the Publican (Lk 18⁹⁻¹⁴) is grouped with the preceding one of the importunate widow: the two then appear as dealing with the common subject of prayer. It is doubtful, however, whether such was the original association of the Parable. Its subject is not, strictly speaking, prayer, but is rather the contrast, by example of pride and humility, with the lesson that not the proud and self-satisfied but the humble and penitent are acceptable with God. The Parable most resembling it in method and character is that of the Good Samaritan, in which it is similarly shown by means of a forcible example how much better in God's sight is a merciful Samaritan than a selfish priest or Levite.

The Parable comes from Luke's special tradition. The introduction (v.⁹) is probably the work of the Evangelist. It is, like the introduction to the previous Parable, derived simply from a reflection upon the narrative itself. It is said that the Parable was spoken to some who trusted in themselves that they were righteous and thought nothing of others. The Evangelist clearly has in view the Pharisees as a class. But it is not necessary to suppose that the Parable was originally addressed to the Pharisees, or even to a group including a

number of Pharisees. Its reference is wider: it shows the right and fitting demeanour and behaviour for all men in the presence of God. The Pharisee, like the publican, belongs to the Parable. Not only Pharisees or publicans, but all men may learn the way of acceptance with God by considering this Pharisee and this publican.

Some think that the Parable bears evidence of having been spoken in Jerusalem, because, like that of the Good Samaritan, it has a Jerusalem setting. This is, however, not strictly necessary. Jesus might quite well have spoken such parables in Galilee. Luke, at any rate, has not placed either of them in Jerusalem.

We may distinguish in the Parable two parts—the story itself (vv.¹⁰⁻¹³), and the application (v.¹⁴). Even apart from the latter, the narrative works by its own force: the plastic figures of the Pharisee and the publican, the one self-righteous and confident, the other humble and penitent, seize upon the imagination and powerfully convey their own lesson.

Two men went up one day to the Temple to worship God. It is said that they 'went up,' because the Temple stood on an eminence above the rest of the city. It was in all probability at one of the regular hours of prayer that the two worshippers

sought the Temple, where God had set His name, and where prayer was naturally supposed to be specially efficacious. The one man, as we know, was a Pharisee, the other a publican: the essence of the Parable is in the content of their prayer. The identity of their purpose, of the place, and their time do but show up the absolute diversity of their mode of worship.

The Pharisee stood erect in the Temple court, as indeed was the custom (Mk 11²⁵, Mt 6⁵), and prayed a self-confident arrogant prayer which, in form a thanksgiving, was in reality a self-congratulation. He prayed, according to the text best evidenced, 'in himself' (πρὸς ἑαυτὸν), which would mean that the prayer was not uttered aloud, and was not intended to be heard. Such behaviour was, however, contrary to custom, and is, moreover, not in harmony with the general tendency of the narrative. It is better, therefore, to follow the alternative text of Codex Bezae and read καθ' ἑαυτὸν σιωπῆς: the Pharisee stood alone by himself apart from the unclean multitude and prayed aloud. His prayer, says Loisy, is nothing but a proud monologue in which he gives himself a certificate of perfection, and crushes with his scorn those who do not understand religion after his manner, above all the publican who is present with him in the sacred enclosure. The Pharisee does not mean by other men every one but himself. He divides mankind into two classes. Pharisees and others; and he congratulates himself that he and his fellow-Pharisees are clear of the common faults of men. They are not robbers, fraudulent, adulterers, or even as this publican: how happily and conveniently does the publican present himself in the Temple court to be just the foil requisite to set off the shining splendour of Pharisaic virtue. The publican is a law-breaker, but the Pharisee actually does more than the Law demands. Works of supererogation constitute his special claim to acceptance.

We need not suppose that the Pharisee was insincere when he gave thanks to God. He does but exhibit 'the glad pride which in the true Jew necessarily expresses itself as thanksgiving' (Jülicher). An interesting illustrative Talmudic passage is quoted after Wunsche in the *Handbuch zum neuen Testament*, ad loc.: 'When the man goes forth from the house of instruction let him say the following prayer: I thank thee, Eternal, my God, that thou hast given me fellowship with those who sit in the houses of instruction, not in the corners [perhaps we should understand, of the markets as dealers—the text, however, may be

corrupt]. I rise up early, and they rise up early. I rise up to the things of the law, and they rise up to vain things.' Such 'boasting' is characteristic of Judaism after the Exile. It is very apparent, for example, in Neh 13¹⁴, where Nehemiah, after giving a list of the various reforms which he had made in Jerusalem, prays: 'Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the observances thereof.' So again in v.²², after recounting further reforms, he says: 'Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.' And in vv.²⁸⁻³¹ we have almost a complete anticipation of the attitude of the Pharisee, both in his self-congratulation as a law-keeper and in his contempt of the law-breaker. 'And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed wards of the priests and the Levites, every one in his work; and for the wood offering, at times appointed, and for the first-fruits—Remember me, O my God, for good.' We may trace the same strain of self-congratulation and scorn of others in the 'Psalms of Innocence' (Ps 5, 17, and 26); compare Ps 17⁵, 'My steps have held fast to thy paths, my feet have not slipped.' And note especially Ps 26 *passim*, 'I have walked in mine integrity: I have trusted also in the Lord without wavering. . . . I have walked in thy truth. I have not sat with vain persons; neither will I go in with dissemblers. I hate the congregation of evil-doers, and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord; that I may make the voice of thanksgiving to be heard. . . . Gather not my soul with sinners. . . . as for me, I will walk in mine integrity: Redeem me, and be merciful unto me.'

The Pharisee in the Parable is the extreme development of all this Jewish self-righteousness. He is naïvely happy and proud of his more than fulfilment of the Law. He fasts twice in the week: this, as we know from the Talmud, would be on Monday and on Thursday. [The *Didaché* 8¹ shows that the practice continued in the early Christian Church.] He gives tithes, not only of the chief fruits of the earth, but of all his revenues. And in doing those things he feels, like Nehemiah, that he has reason to be satisfied with himself and

confident in his approach to God. Is he not doing even more than God demands and requires? The sincerity of the Pharisee's prayer is then not in question. What is wrong is in the feelings he expresses. The insufficiency of his religion is manifested by the importance which he attaches to the external works which he enumerates. In such things he sees the highest manifestation of piety. He feels no need except to express at once his personal satisfaction and his thankfulness to God for the state in which he finds himself. All is for the best, says Loisy, if God is as content with the Pharisee as the Pharisee is content with himself.

The contrast to these feelings of happy self-confidence is shown in the publican. He stands afar off from the Temple and from the crowd of worshippers. His attitude is that of shame and repentance for sin. He does not dare to lift his eyes to heaven. He beats his breast and implores forgiveness of God. We should, no doubt, understand that he, unlike the Pharisee, prays inwardly: he does not cry aloud, but makes his confession to God alone. He gives no thanks for righteousness attained, but acknowledges himself as a sinner. What he asks for is not temporal mercies, but the forgiveness of his sins.

Even if there were no conclusion to the Parable, the contrast of the two men in action and in spirit would be enough. We could not fail to compare the self-righteous Pharisee disadvantageously with the penitent publican. He thought the publican's iniquities served as a foil for his merits: instead, his arrogance shows up the humility of the publican. Humility appears as the only attitude of man before God.

All this is clear from the Parable itself. The Parables of Jesus are self-explaining. The truth embodied in the tale speaks for itself. Nevertheless the Parable has a conclusion and a moral. Jesus solemnly declares that of the two men the publican departs justified rather than the Pharisee. The word 'justified' implies the idea of a judicial sentence. It is as though the two attitudes here represented were put before God for His decision as to which is right. It is as in a case where two parties are involved and where the judge decides in favour of one and against the other. Thus the words 'rather than the other' are here exclusive. God rejects the Pharisee, but He receives the publican into His grace. As Johannes Weiss says, the point is not what the Pharisee and the publican thought, as they went home; but what God decided. The Parable casts light upon the saying,

'There shall be joy in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance.'

In the text of Luke there is added the sentence, 'For whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted.' Loisy attributes this final reflection to a redactor: Luke has already reproduced it elsewhere in 14¹¹. On closer examination, it does not seem quite appropriate, though undoubtedly it is akin in general tone with the Parable. But the Pharisee in the story is not humbled, and the publican is not exalted; nor is there any reference to the final judgment, as the addition might perhaps seem to suggest. The point of the Parable is to show that humility is more pleasing to God than trust in one's own merits.

Our study of the Parable leaves us with certain questions to be answered. Every one can see how repulsive are the arrogance and the self-esteem of the Pharisee, and how atrocious are his scorn and contempt of the outcast publican. All, too, can perceive that in coming to God we should not stand upon our merits but should simply seek His grace, especially when we reflect that, judged by the standard of His holiness, we come terribly and awfully short. Not only the New Testament but the Old Testament also teaches this lesson. The note of Nehemiah and of the Psalms of Innocence is by no means characteristic of the Old Testament as a whole. Does not Isaiah, seeing the Lord throned in glory in His temple, worshipped by the seraphim which, pure as they are, veil their faces in His presence, cry from the heart: 'Woe is me! for I am undone!' Nor is he at peace till he hears the words, 'Thine iniquity is taken away, and thy sin purged.' Do not the Penitential Psalms, such as, above all, Ps 32, loved of the Apostle Paul, and Ps 51, the penitential psalm *par excellence*, cry to God simply for the forgiveness of sins in utter humility and self-abasement? Does not Ps 130, perhaps the most beautiful of all the Songs of Ascents, express in the simplest and most poignant words the whole philosophy of man's true relation to God? 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.' Paul with his doctrine of justification by faith and Luther after him are but bringing to victory over all other tendencies in the Old Testament, and in the religion of the Christian Church itself the doctrine of these great Old Testament passages, in which the heart of Israel humbles itself absolutely before God, and seeks from His grace the forgiveness of its sins.

But when we read the Old Testament in a natural way, taking each passage as it comes, and doing justice to its own context, not comparing it unfavourably with others that we make our standard of interpretation, do we not, after all, recognize in Nehemiah, boasting of his merits before God, a very real and definite superiority and advantage over the semi-heathen adversaries with whom he struggled so bitterly for the establishment of Judaism after the Exile; and do we not, as we read the Psalms of Innocence, find it quite possible to put a good meaning upon them, and sympathize with the naïve and simple certainty which they express, that honour and probity must be acceptable to God, and dishonour, dishonesty, fraud, and violence must be hateful to Him? Are we to have no sympathy with the post-exilic Jew in his hard endeavour to live a life according to the Law in the midst of endless temptations to abandon the apparently impossible endeavour? It is interesting to note the fact that C. H. Spurgeon—that most doughty champion of free grace—took Nehemiah for his inspiration when he came to publish ‘A record of combat with sin and of labour for the Lord,’ and called it *The Sword and the Trowel*. What, then, of the Pharisees themselves? Can we show so much sympathy with their Old Testament prototypes and anticipations, and yet wholly condemn this later development? It is well known that modern Jewish scholars deny that Christianity has ever been fair to the Pharisees. They were, after all, the men who had stood against the Hellenizing movement under Antiochus Epiphanes, and had kept Judaism alive and pure. If they were ‘hard-shell’ Jews, it needed ‘hard-shell’ men for so strenuous a task: milder men would have been broken. Their very name, moreover, may give us pause. They are the ‘Perushim,’ or the ‘separated’: those who distinguished themselves from the general mass of the people by their extra piety and zeal for the Law. They are, in a word, the ‘Puritans’ of Israel: how can we praise our own Puritans in England and discredit the Pharisees?

The answer to all these questions lies in the acceptance of the notion of development. The good is not only often the enemy of the better, but, if it does not advance to the better, is also terribly liable to deterioration. The simple virtues praised in the Psalms of Innocence are real virtues, and in themselves most valuable. And yet there is something both deeper and higher than they are. That is the spirit of humility which alone can

prevent even real virtues from losing their savour, and becoming only a cloak for secret vices, all the more deadly and subtle because they are vices of the spirit rather than of the flesh. Mozley, in his famous sermon on the Pharisees, has pointed out the contrast between the social criticism of the Old Testament prophets and that of Jesus. They lashed open sin: ‘gross vices, shameless sensuality, robbery, avarice, open rapacity, crying tyranny and oppression, insolent injustice and violation of common rights, the flagrant abuses and corruptions of society.’ Their work was to a great extent effectual. Israel, or the best of Israel after the Exile, accepted the yoke of the Law and abandoned open vice, as the Psalms of Innocence make manifest. But then evil, driven out of its old strongholds, found a new and subtler way by which still to retain its hold on the man. It converted the very virtue, painfully acquired by due keeping of the Law and by doing even more than the Law required, into an occasion of spiritual pride, arrogant contempt and neglect of others, and self-seeking under the guise of religion. Therefore Jesus had to condemn this new type of sinfulness, just as the prophets of Israel had before condemned the old flagrant forms of sin. He did it, in the first place, by the mere revelation of a higher righteousness than the external righteousness of law-keeping, a righteousness of motive, a righteousness based on the principle of love. The Sermon on the Mount is the great positive promulgation of this new righteousness, a righteousness exceeding that of the scribes and Pharisees as the heaven is higher than the earth. But a direct condemnation of the secret sin that lurked in Pharisaism was also necessary. The valuelessness in the sight of God of all righteousness that was merely external had to be shown up, and it had to be made clear that he was nearest to God who recognized all too clearly his own defect, and viewed himself as, even when he had done all, an unprofitable servant. The disinterested love which resembles God’s can only grow in man from the soil of humility. Therefore humility was the beginning of the new ethic of the gospel. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ And therefore, too, a humble publican was nearer to God than a proud Pharisee. Pride is the secret ruin of every virtue, and makes unselfish love impossible. So it was that the Pharisee in the Parable, for all his outward show of virtue, real enough in its way, was condemned; while the publican went down to his house justified.

Contributions and Comments.

Conjectures on Some Minor Prophets.

THESE suggestions (all made between 1916 and 1917 when reading Hebrew with a friend) presuppose the reader's having Kittel's text and the Inter. Crit. Commentaries at hand. I do not include here new interpretations of the Masoretic Text nor the defence of old ones as against the I.C.C., because, though I have several of both, I wish the following to be a contribution solely to textual criticism.

Am 1¹⁸, [הרוח, Harper seems to agree with Jewish commentators in desiderating an emendation, and gives (without complete assent) נַצְרוֹת. I don't think any is needed: 2 K 8¹² gives prophecy that Hazael would rip up women. If any change be desiderated, I propose חֲמוֹת, 'walls,' as nearer Masoretic Text, or חוֹמוֹת (הוֹמוֹת), 'walls,' if it be objected that the form חמוֹת does not occur. And חוֹמוֹת might be supported by its having been used in the form חוֹמָה, and in a similar connexion in v.⁷ (cf. v.¹⁰) of this chapter, one so peculiarly characteristic of Amos (cf. Harper, pp. 13 and cxxxviii, 2), and for חמָה see B.D.B., s.v. חמָה, p. 333^a. Translate: 'gashed (broke through) the walls.'

2¹⁸, [העגלה, a well-known crux, not yet, I think, solved. Perhaps I can untie a few knots.

First, omit לָהּ, with Gun., as dittograph. Read מְלֵאָה, 'the fulness of' [pointing apparently dubious: GK 95^h seem to prefer the קְטִילָה form for this type of noun]. Article which preceded Mas. מְלֵאָה is omitted as dittograph from final הַהוּא. There seems no reason why מ' should not be a noun as far as consonants (and Mas. pointing) go. Translate: 'the fulness of the swaths makes the thrashing-waggon groan.'

Otherwise, still reading מְלֵאָה, transpose לָהּ to follow עֲמִיר, 'the swaths,' and translate: 'the fulness of the swaths in it makes to groan (or, oppresses) the thrashing-waggon' = מְלֵאָה עֲמִיר לָהּ.

As an alternative I suggest הָעֵקֶן, 'is oppressed,' 'groans under' (or הָעֵקֶן, 'is made groan,' 'made be pressed down'). Former is nearer Mas. consonants, and besides, the Niph. as mere pass. of Qal, is apparently as early as Ho at any rate.

Rest of consonants now remain intact, but the לָהּ now forms part of next word, עֲמִיר, i.e. 'by the swaths,' as a prep. denoting agency—cf. B.D.B. p. 514^d. Anyhow, there seems no need to change עֵקֶן into פֵּקֶן, 'totter,' 'reel,' for could not עֵקֶן = 'groan,' as in 'the table groans (i.e. shows signs of being oppressed) with delicacies'—but I would not press this too far (yet cf. מַעֲקָה, 'compression,' i.e. 'distress'). The zaqeph of course, with this reading, shifts to המְלֵאָה, and sentence now runs: חָעֵקֶן הָעֵגֶלָה הַמְלֵאָה לְעֲמִיר, 'the full thrashing-waggon is oppressed on account of (by) the swaths.' [Further, for connexion of ideas between 'groan' and 'be oppressed,' cf. the Gaelic *cnead*, which really = 'a groan,' 'sigh,' 'moan,' but is used in a very old place-name stanza of the sigh or snort of a cow oppressed (though happy) through fullness of food. About certain spots near Little Loch Broom the Cailleach Bhior said:

Lochaidh Bhraoin is Lochaidh Nead
Achlais a' Mhaoir agus An Nead
far am bi a' bhleoghannach mhór
agus a dheanadh a' bhó a cnead.

i.e. 'L.B. and L.N., A. a'Mh. and An N. where the milking is big and the <full> cow gives a grunt (sigh of repleted satisfaction).' This topical meaning of *cnead* is known in other districts, e.g. Coll and Jura, though not in any single dictionary.]

5⁹, [הַמְבִּלִּי, The various conjectures seem too far off Mas. *ductus litterarum*. Yet something is needed. Would הַמְבִּלִּי, 'he who causes to leap,' be possible? [I take this opportunity of suggesting that the LXX and 2 both represent הַמְבִּלִּי, 'he who causes to be divided' [I now see Nowack has anticipated me herein]; and that the Vulg. *qui aridet* translates הַמְבִּלִּי, 'he who mocks.' A book giving the probable Hebrew originals of all the Greek and Latin variants from the Masoretic Text is a great desideratum. Urged when an undergraduate to compile this, occasionally I have amused myself at it, but the task needs much time and much leisure, and the vast learning I can never hope to possess. Yet if we had this (and a syndicate of scholars could easily complete it), we should be on a fair way towards emending with some degree of certainty the Masoretic Text.]

6¹², [בְּבָקִירִים, Working on Hal.'s emendation I pro-

pose בִּבְקָר, 'with cattle,' or בִּבְקָר רָמִים, 'a yore ox teamed with cattle,' which is better still, and seems preferable to Harper's selection. Or, using a word Amos employs in speaking about himself, הַבּוֹקֵר בָּרִים, 'the herdsman . . . with a yore ox.' [The plural רָמִים would do. To conjecture בִּבְקָר ('in the morning') does not help the sense overmuch, though I am surprised no one seems to have thought of it.]

I fear my third attempt may seem too far-fetched: יִתְרֹשׁ בִּבְקָר רֹמִים, 'will a yore ox plough in the morning?'

Na 1⁴, [אמלל] 'Acrostic calls for an initial ו'—so Powis Smith rightly. Read רלח (?), 'he disturbs,' 'makes turbid'; cf. רנליו and B.D.B.

2⁶, [זכר] After Du. I conjecture אדירים, referring to attackers: 'the officers dash to and fro' to direct the assault and stumble in their eagerness.' Used later by Na (3²), and in noun of riders (Jg 5²²). Compare too Powis Smith, p. 317, 'if the text be correct it is probable that the stumbling must be accounted for by the haste and eagerness of the advancing host.'

2⁸ . . . [והצ] After Gry, Rub. and Hpt., I conjecture יבצב הַנִּלְתָּה הַעֲלָה, 'and in a palanquin 'Athalah is carried out of the land,' and refer the words to the deportation of the high and mighty (cf. Assyr. fem. adj. *etellitu* = 'great') goddess (or even queen), carried on a litter-waggon and borne ceremoniously. Targ. paraphrases these first three words as: 'and the queen who sat furthering the captivities went forth.'

[Did LXX in v.¹⁰ read חיבל ?]

Ob 13^a, [אירם] Now, and Marti read אירו, 'his calamity,' 'distress'; accept this and perhaps add איביר, 'thy enemies' ?

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Cross-Bearing.

I THANK Mr. Matheson for his remarks in your January number on my article on 'Taking up the Cross,' which appeared in your issue for September 1926.

I confess, however, that I am quite unable to follow Mr. Matheson's reasoning when he says that my 'theory breaks down over Simon of Cyrene, where Luke uses *phérein* to translate Mark's *aierein*.' Surely, he does not hold that because, superficially, there is an approximation in the meaning of the

two words as used in our records of the transport of the Cross from the court to Calvary, therefore *aierein* must be taken as synonymous with *phérein* in a phrase employed by Christ many months before, in contexts which have no resemblance to the story of the *Via Dolorosa*, and in circumstances which have no relation with the incidents at Jerusalem. Does Luke himself use *aierein* in that sense in v.¹⁸ of this same chapter (*aiere touton*—'away with him,' A.V.) ?

Further, is Luke really translating Mark in this instance ? Is he not, rather, telling the story in his own way, and including details which are not found in Mark ? The two first Evangelists picture the commandeering of Simon's services to go 'with them' (R.V.) that he might take up (*iva aerein*) the Cross. Luke sees the sequel. Simon had probably objected to the disgrace of the task given him to do, and so they laid hands (*epilabomenoi*) on him and placed the Cross on his shoulders to carry after Christ. *Phérein* is the most ordinary and natural word Luke could have written here to describe the action he wished to record. There is nothing in this passage, either in the narrative or in the choice of terms, to indicate that Luke had Mark's words in his mind at all.

Mark uses a common idiom when he employs *aierein* ('to lift up') to imply the later, but distinct, action of carrying; just as all the four Evangelists use this same term in the story of the paralytic who was told to take up (Lk 5²⁴—*arise*) his bed and walk. But such an idiomatic usage affords no basis for arguing that *aierein* must in all cases be taken to mean *phérein*.

It is interesting to note here in passing that, just as *aierein* had acquired the special meaning of 'departing,' so also the Hebrew נָסַע ('to pull up or out') had developed, from pulling up the tent-pegs, the sense of 'setting out, departing' (see Lexicon: Brown, Driver, and Briggs). It is used so frequently in this sense in the Old Testament that we can safely conclude the metaphor was a perfectly familiar one to the Jews. Moreover, as a figure taken from a life with which every one of Christ's hearers was fully acquainted, even the simplest of His audience would find no difficulty in seizing the application when He called upon them 'to pull up your stake and follow me.'

Mr. Matheson sees in the phrase 'take up the Cross' only a readiness to die for the King. Are we not apt to make mistakes by insisting on what we see in a parable or a figure, whereas the important thing is to get at what the Teacher Himself knew His hearers would see in it ? If 'Cross' be

the only rendering that can be given to the word *σταυρός*, what could the phrase have possibly conveyed to those peasants of Galilee? I believe the effect of such words on their minds would be twofold:

(1) Utter confusion on being invited, even in a metaphor, to face a cruel and immediate death (for the Cross was never carried by a prisoner except when he was on the way to execution), and to become the most dreadful object a Jew could think of—'the curse of God' (see Dt 21²³, Ac 5³⁰, Gal 3¹³).

(2) As crucifixion was not a Jewish custom but a Roman practice, they would see in the words an implied conflict with Rome.

The first of these could have had no power of appeal; the second was the very thing Christ did not want them to look for in the service of the 'kingdom.'

I read the phrase *ἀράτω τὸν σταυρὸν αὐτοῦ* in the light of the great emphasis Christ laid in His early preaching on the distinction between the 'world' and the 'kingdom,' and on their mutual exclusiveness. To drive this home to Nicodemus He used that striking metaphor, 'Ye must be born again.' Before professing the new allegiance there must be a clean cut away from the old, for even 'the friendship of the world is enmity with God.'

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Interpretation of 2 Kings viii. 10, 11.

DID Elisha really suggest the assassination of Benhadad? The famous scene between the prophet and Hazael, the envoy of the Syrian king, has raised certain difficulties owing partly to the text and partly to the interpretation of the passage. If we follow the Kthhbh in v.¹⁰ (א^ב), we have a simple and straightforward oracle on Benhadad's health—'Thou shalt certainly not recover, and Yahweh has shewed me that he will certainly die.' This is an announcement of the king's death. When Hazael carries back the report, he deliberately falsifies it, converting it into a favourable oracle.

The Q^rê (ב^ב), however, has the support of all the Versions, and is doubtless the original reading. Thus the oracle of Elisha gains a totally different significance: 'Say to him, thou shalt certainly recover, and Yahweh has shewed me that he will

certainly die.' The oracle appears on the surface to be contradictory. Many scholars, e.g. Skinner in *The Century Bible*, see in the latter half a suggestion to Hazael, which he duly carried out by smothering Benhadad. Is this interpretation necessary? Is there not a simpler explanation?

V.¹¹ supplies us with it, even although it brings forward other difficulties. The LXX has a text very similar to the Hebrew, reading, however, וַיַּעֲמֵד for וַיַּעֲמֵד—'And he (Elisha) stood before him and fixed [his countenance] till he was ashamed.'

The Vulgate takes Hazael as subject, 'And (Hazael) stood before him, and was confused to the point of blushing,' *Conturbatus* representing וַיִּשְׁמָה of the Hebrew text, but pointed וַיִּשְׁמָה. What is this but the guilty confusion of the Syrian officer? Hazael was ashamed, because the prophet had read his secret thoughts.

Another view of v.¹¹ has been offered, e.g., in Moffatt's *Translation of the O.T.*: 'And he (Elisha) steadied his face (the stare of ecstasy), and was appalled (וַיִּשְׁמָה) in the extreme (עַד-כִּנְאֵשׁ).' The phrase עַד-כִּנְאֵשׁ, however, always involves a feeling of shame, cf. Jg 3²⁵, 2 K 2¹⁷, and is unfitted to describe the horror falling on Elisha in view of the coming disasters. Besides, the position of אִישׁ אֶלְהִים as subject of the whole verse is most unusual in Hebrew.

The simplest explanation of the oracle is Elisha's reading of Hazael's guilty purpose. The disease of Benhadad was by no means fatal, but he was to die by some other means. The steady gaze of the prophet let Hazael understand the significance of the oracle. It is to be noted that Hazael suppressed the latter half of the message, and hurried on the assassination; for Benhadad was recovering. There is no need to suggest that Elisha inspired the crime, which was to bring such woes on Israel.

H. A. WILLIAMSON.

Lochee.

Note on ἀγαπάω and φιλέω

FROM a consideration of their use to translate the same Hebrew in Gn 37³⁻⁴, Mr. Highfield concludes that the distinction usually made between these words cannot be maintained. To me, however, the change from ἀγαπάω to φιλέω suggests a nice discrimination on the part of the translators, rather than establishes an equality between the words. Jacob loved Joseph with a discerning love based upon his knowledge of the lad's character, and perhaps also because he anticipated for him a

peculiar place in the development of the Divine purposes, whereas the brethren could only perceive an inordinate affection in their father's treatment of his younger son.

παρὰ cum acc. institutes a comparison with the eleven; Jacob loved them all, but Joseph most of all, more than he loved any of the others. *ἐκ* presents the point of view of the eleven, to whom it seemed that Jacob loved Joseph to the exclusion of the rest. In making this distinction, which they did not find in the Hebrew, it seems the translators were psychologically correct.

In Jn 3³⁵ 5²⁰ again, the choice of words seems to be appropriate. In the former passage the speaker (or writer) has in mind the eternal relationship, the unchanging love of approbation based upon judgment, unemotional, deliberate, which was the cause of the timeless and unqualified committal of 'all things' to the Son, who is, as He ever has been, because of that love, the Revealer and the Agent of the Father.

In the latter passage the Lord is speaking as the Incarnate Son of His present relation to, and experience of, His Father. As the Father does and shows, the Son sees and does. The obedience of the Son, His subjection in all things to the Father, is reciprocated in the tender intimacy of affection.

After His resurrection the Lord demanded of Peter whether he loved Him with the love that faces the issue and, clear-eyed, at whatever cost; denies self (Jn 21¹⁵⁻¹⁷). Well Peter knows that he has shown the very reverse of this. But that he loves the Lord with the personal affection that comes from intimate association, he must, despite appearances, insist. We can, and do, hurt the objects of our affection, and often we sacrifice them to our own exigencies. But not so with the objects of that other, deeper love which is born of the will, and which proves itself in deliberate

subordination of every self-interest to the interests of its object. Would the Lord acknowledge the poor affection that Peter claimed? So when the Lord met him upon his own ground and probed that claim also, the breaking-point was reached. Thereupon Peter appealed from his own affection to the love that is perfect in knowledge, that is never taken unawares by the wayward instability of the human heart, nor ever sterilized by it.

In committing His lambs to Peter's care the Lord acknowledged Peter's affection and encouraged him to hope that he would yet come to share the Good Shepherd's love, and find his opportunity to prove it in his care of the 'little ones' of the flock, even at the cost of his life.

Highgate.

 C. F. HOGG.

Indignor quandoque bonus dormitat Homerus.

AN apposite case occurs on p. 109 of Professor H. B. Swete's posthumous work, *The Parables of the Kingdom*. In a left-hand column one there reads the usual Greek account of 'the parable of the two sons.' One is amazed, however, on turning to the English rendering in the right-hand column, to find the story topsy-turvy. According to the English version it is the first son—the Jew's—who at the outset says, 'I will not,' but afterwards repents and goes. Consistently enough, the second son—the Gentile's—starts with a promise of obedience, but fails to implement his promise. This consistency is carried even to the length of making the bystanders give the palm to the first son.

J. R. MACKAY.

Edinburgh.

Entre Nous.

Point and Illustration.

A book which should not be missed by the working minister is *What to Preach*, by the Rev. Henry Sloane Coffin, D.D. (Hodder & Stoughton; 7s. 6d. net). It contains five lectures which deal respectively with expository, doctrinal, ethical, pastoral, and evangelistic preaching. And to particularize further we might say that it is with the technique of preaching that the lectures deal. But Dr. Coffin

knows that more is needed than technique. 'Never let us forget that it is flame, and flame in which a man's self is being consumed, which illumines and warms. And that this may never die down let us tell ourselves that saying of Christ's which evangelists had not room for in their narratives, but which the memory of some disciple would not let go: "Whoso is near Me is near the fire."' Having made this clear, let us turn to some of Dr. Coffin's prac-

tical suggestions. He believes in illustration. Illustrate every type of sermon, no matter how difficult, he says. The doctrinal sermon has more need of illustration than any. Let us look at the way he illumines the two aspects of the Person of Christ—the religious experience of the Man Jesus and the incarnation of God in Him. 'A few years ago we were taught that light consisted of waves moving in a hypothetical ether; light, as Lord Kelvin cleverly put it, was "the nominative of the verb to undulate." More recently it has been discovered that light exerts a pressure which can be weighed, and we can speak of the number of tons of sunlight per annum received by our earth. This is very like Sir Isaac Newton's emanation theory. Both theories seem to be needed to account for light. Sir William Bragg writes: "On Mondays, Wednesdays and Fridays we used the wave theory; on Tuesdays, Thursdays and Saturdays we think in streams of flying energy, quanta or corpuscles. That is, after all, a very proper attitude to take. We cannot state the whole truth, since we have only partial statements, covering a portion of the field. When we want to work in any one portion of the field or other, we must take out the right map. Some day we shall piece all the maps together."'

Or, take again an illustration of a different type. This time for the evangelistic sermon, where the preacher is trying to make men see how possible it is to know the unsearchable riches of Christ and still be a pauper in soul. It is 'the story of a Scotsman who played a rôle in the development of the State of California. His name was James W. Marshall. He had knocked about the world, seeking a living, and came to California, and found employment in a saw-mill in the Sacramento Valley. There in the year 1848, while watching the mill-race, he saw something shining in the sand and reached down and picked up several nuggets. He and his employer used the sulphuric acid test and convinced themselves it was gold. The news of his discovery flew over the land, and in 1849 occurred the rush to the gold fields. For several years many millions in gold were mined in that valley, and fortunes made. Marshall worked with the rest, and occasionally struck rich finds, but he never held on to his wealth for long. After some years he was discovered in poverty, and a small grant was made him by successive sessions of the legislature. But one day in the 'eighties a party of campers entered what appeared a deserted cabin not far from the spot where the gold had first been seen, and found his dead body. A monument—a

big bronze effigy—was put up to his memory—the memory of one who discovered that which made many wealthy and himself died in abject penury.'

A picturesque text may be of great assistance. This is another of Dr. Coffin's points—the whole volume is full of suggestion. 'However a sermon arises in a man's mind—and many of them do not originate in texts—it is always the richer and more surely Christian for being well grounded in a passage of Scripture. A man may have in his mind some attitude towards life in his hearers which he wishes to correct. For example, they may have been caught in the current mental perplexity about religion and morals. They did not wish this state of blurred vision, but they have accepted it and now rather enjoy it, because it faces them with no insistent obligations, and permits them to relax and take life easily. He wishes to point out the perils of this mental and moral vagueness, and show them how with Christ there is always something clearly in sight. Well, let him take such a text as "The twilight that I desired hath been turned into trembling unto me." Let him point out how the hours after sunset in Babylon, so prized by glare-wearied men and women, in which they enjoyed themselves on their balconies or house-tops, became in a siege the most dreaded hours of the day, when Elamites and Medes could push their assault undetected amid the shadows. There will be a distinct gain to his sermon, not only from the picturesqueness of the text, which will grip his hearers' attention; but also the details of the scene depicted by the prophet will amplify his own treatment of the modern situation, and the depth and tragedy and spiritual earnestness of the ancient Scripture will carry him further in his portrayal of the contemporary danger than he would otherwise be taken. And against that striking background of twilight he will present more effectively Christ as the Light of life.'

Children's Sermons.

This month two good volumes of children's sermons have been published. The first is by the Rev. Albert D. Belden, B.D., who has just been appointed to Whitefields. Its title is *The Teachings of the King* (National Sunday School Union; 2s. net). Mr. Belden has the type of mind which is easily reminded of a story—a useful gift when speaking to children. This is the story from the address on 'The Merciful'—they are not all as good as this.

'But having mercy, being merciful, is not only

forgiving others: it is giving forth to others what ever help you can. Did you ever hear of the School for Sympathy?

'Isn't that a strange school? One of our great English essayists tells us all about it. The mistress's name was Miss Beam—just the sort to let light into anybody, eh? If you were to visit Miss Beam's school, this is what would happen. You would go to the window commanding the large garden and playground, and Miss Beam would ask you: "What do you see?" And you would reply: "I see a lot of jolly children in some beautiful grounds, but what puzzles me is that they are not all as healthy and active as I would like to see. I see one poor thing being led about—some trouble in her eyes, I suppose—and there are two more in the same condition—and, oh, there is a little girl with a crutch just under the window—what a hopeless cripple she is!"

'And then Miss Beam would laugh—yes, laugh heartily, and say: "Oh, no, she is not really lame, you know. This is her lame day. In the course of the term every child has one blind day, one lame day, one deaf day, one maimed day, one dumb day. During the blind day their eyes are bandaged absolutely, and it is a point of honour not to peep. The bandage is put on overnight—they wake blind. This means they need assistance in everything, and the other children lead them about."

'And then you would go into the playground, and going up to one of the little girls, playing "blind," you would say: "Don't you ever peep?" "Oh, no, that would be cheating," is the answer you would get. "But I'd no idea it was so awful to be blind," the little one would say. "One feels one is going to be hit by something every moment. It's such a relief to sit down." "Are your guides kind to you?" you ask. Back comes the reply: "Pretty good; *not so careful as I shall be when it's my turn. Those who have played 'blind' already are the best.*"

There is a Foreword to the volume by Dr. Hutton, who says Mr. Belden 'speaks to children that he may dispose them to open their hearts to Christ.'

The second volume of children's talks is by 'Uncle Oliver' of the New Zealand Baptist—the late Rev. Samuel Morris. The title is *A Handful of Nuts* (Allenson; 2s. 6d. net). Many suggestive ideas are here. If we turn to 'Tickets, Please!' we find three points. The common railway ticket has the destination of the traveller printed on it. We should know where we are going on this great journey we call life. And the next point is that tickets are not transferable, every one must have

his own ticket. And then tickets have to be shown. 'We must show our tickets often on the journey to prove that we are true travellers, and every day our tickets are examined by some one. Our chums read it, and know by the way we play our games where we are going, for every one who is travelling the long road with Jesus will "play the game." Our ticket is read at home, at school, as well as in the street, and everywhere it is as though our very faces were stamped with the name of the place to which we are travelling. Lots of fellow-travellers are on the road to the city of the great King, and they will be helped along the road by the showing of our tickets. The boy who refuses to tell a lie, or do a mean thing; the girl who is not afraid that others shall see her allegiance to Christ the King—these show very plainly that they possess a ticket.'

If you want another idea, turn to 'The S—B—E Family':

'If there's any hard or unpleasant task,
Or difficult thing to do,
'Tis always offered to Somebody Else.
Now, isn't this very true?'

What the Church needs.

With unfailing regularity a volume of *The Christian World Pulpit* appears every six months. The present is the one hundred and tenth, and it contains no fewer than one hundred and sixty sermons and a number of meditations. The Bishop of Manchester contributes three addresses, the first in the volume being by him. Here is his mind on the ministry of women:

'At this time there can be little doubt that a special need, and I should say the greatest of all our needs, is to find the right opportunity of using—more fully than the Church has of late at least been using—the devotion and the gifts of women. We need more service from men, no doubt, we need to recruit the ministry of priests and deacons, we need it most urgently, but it would seem to me that the need which most of all presses upon us now, because it arises out of the characteristic development of the whole life of our time, is the need to find the right way in all its fullness of utilising the services of women in the Church.'

Slighted.

'I have often wished that there might be another maxim added to those which in our childhood

we wrote in our copy-books to form our handwriting, and this one would be: "If ever you feel slighted it proves that you deserve it." It is not quite true, perhaps, but it is certainly as true, I think, as such generalisations usually are. I expect all of us know of instances where we have seen work damaged, and, as I say, if we are only rather strict with ourselves, we can probably find times in our own career when our work was damaged, because we have let ourselves feel slighted. Self was intruded and made claims. We have not been ready merely to leave the issue in God's hands.¹

Experience.

'The sweet, startling voice which changes the lives of men, like the singing of *Pippa* as she passes in Browning's fine dramatic poem, has been heard by myriads since Augustine heard it, and is still heard to-day. "Jesus Christ is the same yesterday, and to-day, yea, and for ever."

'Here is a passage from a letter written three or four years back: "One winter night I sat up late in my study, poring over the newest elaborate *apologia* for belief, until I fell asleep by the fire. Before daybreak a ploughman woke me on his way to work; as he tramped along the frosty road under my window he was singing, and I heard the words:

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights,
In darkest shades if Thou appear
My dawning is begun!
Thou art my soul's sweet morning star,
And Thou my rising sun!

"Somehow, that hymn penetrated my heart with an unearthly thrill of conviction which none of the evidence-books could achieve. The philosophers might argue in favour of Theism: the ploughman was rejoicing in his experience of the love of God."

'And the writer of the letter?'²

James Stephens.

We confess to having had a feeling of disappointment when we opened *Collected Poems* (Macmillan; ros. 6d. net). We had hoped to find some new poems. But at any rate, in this volume we have, so we are told, all which the author cares to preserve. And they are very good, so we must be

content. They are arranged in subject sequence, and the first section, 'In Green Ways,' is one of the most characteristic, showing as it does Mr. Stephens' sympathy with nature. Do you know

LITTLE THINGS

Little things, that run, and quail,
And die, in silence and despair!

Little things, that fight, and fail,
And fall, on sea, and earth, and air!

All trapped and frightened little things,
The mouse, the coney, hear our prayer!

As we forgive those done to us,
—The lamb, the linnet, and the hare—

Forgive us all our trespasses,
Little creatures, everywhere!

From the second section we quote

SHAME

I was ashamed! I dared not lift my eyes!
I could not bear to look upon the skies!
What I had done! Sure, everybody knew!
From everywhere hands pointed where I stood,
And scornful eyes were piercing through and through

The moody armour of my hardihood!

I heard their voices too, each word an asp
That buzz'd and stung me sudden as a flame!
And all the world was jolting on my name!
And now and then there came a wicked rasp
Of laughter, jarring me to deeper shame!

And then I looked, and there was no one nigh!
No eyes that stabbed like swords or glinted sly!
No laughter creaking on the silent air!
—And then I saw that I was all alone
Facing my soul! And next I was aware
That this mad mockery was all my own!

Wilfrid Gibson.

The note at the beginning of *Collected Poems, 1905-1925* (Macmillan; 8s. 6d. net), says: 'This volume contains all his work, published during the last twenty years, that the author cares to reprint.' There are two surprises here. The first is that it is anything like twenty years since Mr. Gibson published his first volume, and the second, that his output has been so great. For here is a crown octavo volume containing eight hundred pages. Plays—though not intended for staging—epics,

¹ The Bishop of Manchester.

² W. Canton, *Yesterday, To-day, and For Ever*, 25.

odes, lyrics, all are here. A number of the shorter poems were inspired by the War and we are inclined, through a sudden change of feeling, to pass them by. But let us read them, for it is not by forgetting that the ideal of 'no more war' will be attained.

LAMENT.

We who are left, how shall we look again
Happily on the sun or feel the rain,
Without remembering how they who went
Ungrudgingly, and spent
Their all for us, loved too the sun and rain?

A bird among the rain-wet lilac sings—
But we, how shall we turn to little things,
And listen to the birds and winds and streams
Made holy by their dreams,
Nor feel the heart-break in the heart of things?

Frank Kendon.

Mr. Kendon has written *A Life and Death of Judas Iscariot* (John Lane; 6s. net) in blank verse. It is a dignified and worthy treatment of the subject. Perhaps the point of most interest is the motive he attributes to Judas. It is not avarice, although Mr. Kendon takes account of that as an imputation which was actually made and honestly believed. In the Preface he gives his reading of Judas's character. 'Circumstances (it is supposed) drive him into introspection; his whole disaffection is with himself, and the betrayal is an attempt, made in desperation, to prove to himself that he is capable of action. It is an effort to resolve his importunate doubts about his power, and his suicide shows that it failed. In such a mind, however, it would be impossible for this to be honestly recognized as the motive. The political reasoning, with Jesus and with the priest, is seized upon by Judas as a possible intellectual motive. I have tried to show how artificial and yet how reasonable this was in him. His passion from first to last was for himself. He was incapable of disinterest, although intelligent enough to see that disinterest was the only just way of life. He was always attempting to convince his audience, but he was not an ordinary hypocrite, because the only audience for which, by habit of life, he had any respect was himself.'

As some fugitive

Who has ventured at the bidding of a fiend
Further and further into dreadful lands—
Rank tangled sweating noonday darkness—comes
At evening, sick of his own company,

Upon a turbulent stream, where black and glassy
Waters seem to offer cool relief
To fevers of the air, endured too long;
As such a one might madly leap therein
To battle with the embracing currents, and sink
At last: So Judas to the torrent leapt,
The torrent of unreason, urged far more
By loathing of himself than hate of truth.
For when the Feast of Passover was held,
And Jesus sat at table with them all,
Judas, a silent envy, one of the twelve,
Felt the mad passion rise and master him.
His eyes beheld their love; he was enforced
To hear their protestations, their night fears
Of treachery; and every faithful word
Darkened his jealous spirit. At that time
All personal love lay blind within him, blind
If not quite dead, and he was calm.
Therefore when Jesus, who was pale with grief,
Spoke, saying, 'One who sits at meat with us
Shall soon betray me.' Judas rose and left
The rest, protesting 'Master, is it I?'
As they protested, left in deadly calm
Those innocent accusers and their idol.

Evening it was, the streets through which he
passed
Were almost empty, though the sun still hung
In perfect circle on the round hilltops.
To right or left not looking, yet he marked
The lizards on the weedy walls he passed,
And heard the crying of a baby, or
The shout of one boy to another. All
The world of minutes bit into a mind
Bent upon sick revenge; and he was calm.
For purpose, though so cruel, gave relief
To all the empty years of vacillation.
Up to the Temple steps he climbed, the spot
Where, but a day or two ago, he stood
To hear the priests rebuked, and at a door
Known to him since his foul temptation, he
knocked.

Correction.

Kindly note that the publishers of *The Hidden Centuries*, by Mr. Edward A. Annett, are the National Sunday School Union. In our review last month the name of Messrs. Hunter & Longhurst was given.

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